[1.]

# A LETTER TO A FRIEND

Concerning some of

## Dr. *Owens* Principles and Practices:

With a POSTSCRIPT TO THE

## *Author of the late Ecclesiastical Polity,*

AND AN

## Independent Catechism:

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Phil. 3. 2.
*Beware of the Concision.*

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*Sub unâ Independentium appellatione Sectarum, hæreseon, Schismatum nomina & genera delitescunt, quasi sub umbrâ opacâ ac patula Sanctæ Independentiæ recubantia.* i. e. Under the one appellation of Independency, the several names and sorts of Sects, Heresies, Schisms do shelter themselves resting under the dark and spreading shadow of Godly Independency, Salmas. Defens. Reg. Cap. 10.

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*LONDON*,

Printed by *J. Redmayne* for *Spencer Hickman*, at the Sign of the *Rose* in St. *Pauls* Church-Yard, 1670.

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Sir,

## ERRATA.

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SIR,

I Have returned you Dr. *Owens* Books, and with them my moſt humble ſervice and thanks, for the kindneſs you intended me in commending them to my peruſal. I cannot ſay that I have read them with that care and diligence, as I do other Authors, eſpecially thoſe Treatiſes which you call his *Practical Divinity*. His *Controverſial Pieces* I have beſtowed more hours on; and upon your commendation have not been ſo neglective of the other ſort, but that I am able to obey your commands, in giving you my impartial thoughts concerning them. This I will preſume to ſay of them in general, in the words of a very holy as well as learned perſon: 'That 'the *Doctor* daubs with Scripture as *Chymiſts* do with 'natural Bodies, torturing them to extract that out of 'them, which God and nature never put in them. 'For when the Scripture does not fit it ſelf to the ob'liquity of his *daring and bold* conceits, he makes his 'notions and conceits fit themſelves to the ſtraightneſs 'of that Rule. He factiouſly contends to faſten his con- Mr. Hales

'conceits upon God, and like the Harlot in the Book
'of *Kings* takes his dead and purified fancies, and lays
'them in the bosome of Scripture as of a Mother.
'This that great Scholar affirms to be a wresting of
'Scripture unto a mans own destruction.

And that your Soul may not be endangered by having his Books as well as his person too much in admiration, is one great end of my present writing. I shall begin with a passage in that Book, which you were pleased once to magnifie at that rate, as that which did not only declare the *Doctor* to be a good man and a good Christian, but was able to make others so too. This High *Encomium* made me resolve that it should receive its first dispatch by a most serious perusal and meditation. When I first opened the Book I found the Title lofty and glorious, being in no less promising words than these.

*Of Communion with God the Father, Son, and Holy Ghost, each Person distinctly in Love, Grace and Consolation.*

The reading of which words did even ravish, as well as amaze my mind. I had no other conceit, but that even while I was in this state of frailty and mortality, I should with St. *Paul* have been *wrapt up into the third Heaven*, and have been made an ἰσάγγελος in this life, before I came to be an associate with those blessed spirits in the next. But when I had read some few pages in the Book, I found that forecited observation of Mr. *Hales* verifyed, and then I was not so much *exalted above measure* as before. However the veneration

ration I had for your judgment, encouraged me to make some farther progress, till I was thrown into a quite contrary extream. For my Spirits became cool and chill, notwithstanding the preceeding ferment, as they will do unavoidably, when a sudden unexpected disappointment dethrones confident hopes and high imaginations. In short, The Title of the Book was like the boasts of a Coward, or the braggs of a Mountebank; I found neither notion of Learning to increase knowledge in my mind, nor Rule of piety to advance virtue in my life: So that the whole time I spent in perusing of that Book, I seemed like the Prodigal in a far Country, feeding only upon Husks and Mast, food only fitted for the pallate of an impure grunting Sectary. I was used to more wholesome and Man-like meats, I mean Authors that would make me a good Scholar, and a perfect entire Christian. And I will not fear to tell you, that that Tract will effect neither, in me or any other person.

For though he undertakes to inform his Reader *of those things required of Believers to hold Communion with God:* Yet I do not find that in any one Page he insists upon any one moral duty of the second Table, as if piety had cancelled honesty, or the Almighty who promises to dwell only in an humble contrite heart, would vouchsafe *Communion* with a proud Godly Knave. All Dr. *Owens* business is in this as well as his other writings to possess his Reader with strong Raptures and Fits of Inspiration, by raising Scruples and doubts, by talking of the *personal indwellings of the Spirit, of the Saints Espousals unto Christ, of Commun-*

*nion with the whole Trinity, &c.* By which means I doubt not but he obtains that end, which *Cromwell* designed, when he put him and his Brother *Nine-Caps* to be Lecturers at St. *Maries* in *Oxon*, viz. To make well-meaning but less knowing Christians, giddy unsetled *Enthusiasts*, that should have alwayes their tongues tipped with piety, and nothing visible in their looks but mortification of their own sins, and sorrow for the sins of the nation: And so at last they should come to be a pack of covetous, conceited, whining and self-seeking hypocrites, who are as great Rebels to God in the substantials of Christianity, as ever they were to their King in their Loyalty and *Allegiance*.

These are Sir, the general apprehensions that I have of Dr. *Owens* practical Divinity, which should have lodged in my own Breast, did not I conceive some hopes that this paper might conduce to the rectifying and redeeming of your erroneous and enthralled Judgment.

To render my self able to effect which, I took the Book a second time to my perusal; and at last I met with such a passage in it, that for falshood, sedition, uncharitableness, impudence and pride may be paralleld with any Sentence, that ever drop'd from the pen or tongue of the most desperate hare-brain'd Sectary. You'l find the words in page 170. and 171. Where speaking *of Communion with Jesus Christ the Son, and how Believers will labour to keep their Souls chast unto him in his Ordinances, Institutions and worship*: After he had cited those usually perverted Texts of *Scripture* against the *Liturgy* of the Church (*who hath required these things at your hands, In vain do you worship me teaching*

*teaching for Doctrines the Traditions of men*; The later of which I presume you now understand the meaning of, having perused that excellent Sermon of that brave Man *Bishop Saunderson*) he pours forth all the venom of his black Soul and poysoned pen in these words.

'I shall take leave to say what is upon my heart, 'and what (the Lord assisting) I shall willingly endea-'vour to make good against all the world; namely, 'that that principle that the Church has power to in-'stitute and appoint any thing or ceremony belonging 'to the worship of God, either as to matter or to man-'ner, beyond the orderly observance of such circum-'stances as necessarily such ordinances as Christ him-'self has instituted, lyes at the bottom of all the hor-'rible superstition and idolatry, of all the confusion, 'blood, persecution and wars, that have for so long a 'season spread themselves over the face of the Chri-'stian world; and that it is the design of a great part 'of the Revelation to make a discovery of this Truth. 'And I doubt not but the great controversy which 'God has had with this Nation for so many years, 'and which he has pursued with so much Anger and 'Indignation, was upon this account, that contrary 'to that glorious light of the Gospel, which shone a-'mong us, the wills and fancies of men, under the 'name of order decency and authority of the Church '(a Chimæra that none knew what it was, nor where-'in the power of it did consist, nor in whom reside) 'were imposed on men in the wayes and worship of 'God. Neither was all that pretence of Glory, Beau-'ty, Comliness and Conformity, that then was plead-'ed, any thing more or less, than what God does so

describe

'describe in the Church of Israel, *Ezek.* 16. 25. and 'forwards. Hence was the Spirit of God in prayer 'derided; hence was the powerful preaching of the 'Gospel despised; hence was the Sabbath decryed; 'hence was holiness stigmatized and persecuted; To 'what end? That Jesus Christ might be deposed from 'the Sole priviledge and power of Law-making in his 'Church; that the true husband might be thrust a-'side, and adulterers of his Spouse embraced; that 'Task-masters might be appointed in and over his 'house, which he never gave unto his Church, *Ep.* '4. 12. That a ceremonious, pompous, outward 'shew of worship drawn from Pagan, Judaical, Anti-'christian Observations might be introduced; of all 'which there is not one word, tittle or Iota in the 'whole Book of God: This then they who hold 'Communion with Christ are careful of, they will 'admit of nothing, practise nothing in the worship 'of God, private or publick, but what they have his 'warrant for: Unless it comes in his name, with thus 'saith the Lord Jesus, they will not hear an Angel 'from Heaven. They know that the Apostles them-'selves were to teach the Saints only what Christ com-'manded them *Mat.* 28. 20. You know how many 'in this Nation in the dayes not long since passed; 'yea how many thousands left their Native soil, and 'went into a vast and howling wilderness in the utmost 'parts of the world, to keep their Souls undefiled and 'chast to their dear Lord Jesus, as to this of his wor-'ship and institutions.

Sir, Reading and musing upon these words made the Fire burn in me: And I cannot perswade my self that

that ever you would have been so lavish in bestowing such high *Encomiums* upon that Book, had you met with this passage in it, or at least read it with that serious intention of mind, as to have weighed it in the ballance of a sober reason. For the words are like the *Trojan* Horse, that carry arms and armed men in the belly of them. And surely no person, but one of a debaucht conscience, of a lost modesty, and a heart as uncharitable as ever malice lodged, would have permitted such expressions to have dropt from his Pen.

The truth of what I say will appear, if you consider that Dr. *Owen* by this one passage of his Book, does not only make all the Regular Clergy of our Church, but the whole Body of our conformable Laity, *viz.* Nobility, Gentry, Commonalty, nay His Majesty himself to be a pack of formal rotten Reprobates, *Children of whoredomes*, i. e. *those that do not keep their hearts chast to their dear Lord Jesus as to his worship and institutions.* For he quotes the Prophet *Ezekiel*, and tells us *that the Glory, Beauty, Comliness, and Conformity pleaded for* by our Church, is just the same, *neither more nor less than what God does so describe in the Church of Israel*, Ezekiel 16. 25. *and forwards.*

In which Scripture, the design of the Prophet in a large discourse, is to discover those monstrous whoredoms, or spiritual impurities of Idolatry and superstition that then abounded in the *Jewish* Church. And the *Doctors* application of this to the Church of *England* amounts to this, that this whole Nation *(except those that left their native Soil and went into a howling*

*ling wilderneſs*, viz. *Frankford*, *Amſterdam and New-England*) ſet up Monuments of Idolatry in every corner of the Land, made the Beauty of the Chriſtian Holineſs to be abhorred, and were ſo wantonly wicked as to proſtitute it to the contempt and deriſion of the baſeſt and vileſt of Heathens, corrupting it not only with *Romiſh* and *Antichriſtian*, but *Judaical* and *Pagan* Obſervations: And finally that the King and His great Councel of Parliament (like an imperious whoriſh Woman) made their * Luſts their Laws, ſetling revenues upon the *Engliſh* Church, that Chriſt might be depoſed from the priviledge and Power of Law-making; That *Adulterers of Chriſts Spouſe*, i. e. Kings and Biſhops, *might be embraced, and Taskmaſters* i. e. a regular Prieſthood *might be appointed over his houſe*. This is the plain engliſh of that Prophecy, and much of it paraphraſed in Dr. *Owens* own words. Do but be at the pains to read *v.* 25. *and forwards*, and you will find my expoſition of the prophecy not only true and genuine, but ſo candid and modeſt, that it falls far ſhort of the deſcription of that Idolatry which *Ezekiel* lays to the charge of the *Jewiſh*, and Dr. *Owen* applys to the *Engliſh* Church.

Neither is the *Doctors* charity greater for our deceaſed Anceſtors, than it is for us of the preſent Age: For not to dilate upon our *Martyr'd King*, whoſe ſufferings and Death were in great part occaſioned by reaſon of that zeal and courage which he exerted in the defence of the *Engliſh* Church and *Liturgy*, I ſhall mention our firſt Reformers, who ſtood up for decency and order in Gods worſhip, and who ſealed the truth of the *Liturgy* with their blood; all theſe perſons

* He tells *Oliver* and his Parliament, *That the people of God were in ſubjection to cruel Taskmaſters, ſome in priſons, ſome baniſhed to the ends of the earth, whileſt iniquity and ſuperſtition were eſtabliſhed by Law. But now the impriſoned are ſet at liberty, the baniſhed are recalled.— O ye meſſengers of the Nation, this is that which the Lord hath done.* Gods work in founding *Sion*, preached *Sept* 17th. 1656.

persons are rendered by Dr. *Owen* guilty of *Idolatry and Superstition*: and so their Souls must unavoidably fry now in the flames of Hell, even as their Bodies in the dayes of *Queen Mary* did fry at Stakes. For none of them *kept their Souls chast unto their dear Lord Jesus.* And then what becomes of those great Volumes of Mr. *Fox*: Those according to this good mans principles ought to be stiled rather *Books* of Impostors and Idolators, than of *Martyrs* and Confessors of the truth. I appeal to any one but a Sectary, whether Dr. *Owen* has not given more advantage to our *Romish* Adversaries to blaspheme our Reformation by this own passage of his pen, then any appearance he has yet made, for its defence will credit it against that empty brazen-fac'd Author of *Fiat Lux.*

But 'tis likely that Dr. *Owen* having such intimate *Communion with God*, knew the Councells of Heaven, as perfectly as he did those of his great Master *Oliver Cromwell*, and having the *Indwelling of the Spirit*, had revealed to him how filthy and execrable the Service of the *English* Church was in the Eye of the Almighty. And I believe he received that information of that *Heathenish* thing the *Common-Prayer*, after the same manner that he or his Brother *Chaplains* had revealed to them the prolongation of *Olivers* life. For those Saints having had *Communion with God* for that purpose, after long wrestling, they at last received this answer from Heaven, *viz.* That his *Highness* should not then dye, for God had a greater work yet for him to do in the world, than any he had been engaged in before: Some say, that they told him punctually his *appointed time* upon earth, the lease of his life

being extended thirty years, just as long again as was granted by God to good *Hezekiah*. But however this is certain from * Dr. *Bates*, that when all the Physitians of his Body told him he should dye, these Empericks of his Soul made him confident he should live. By which means they were as great Instruments for the damning of his *Highness*, as ever any of them had been for the Murthering of a Cavelier. For the *Wretch* was as certain of his life as ever he was of a victory, being so far from repenting of his past villanies, that all his thoughts were busied to act new ones.

* Elench. Mot. pars secunda p. 216. Edit. ult.

But I dismiss this story, because it is notorious, and will for once make this challenge to the *Doctor* and his whole *Tribe of Independency*. Let any of them produce any one instance in which our *English* Church is defective, as to any one necessary point of the Christian Religion, or does abound in any one Article that tends either formally or consequentially to raise up or weaken its foundation, and I will exchange my Cassock for a Gray Cloak, * make a Taylors measure of the Orders I received from the Bishop, pretend to write Books against the Papists, but in * them reflect upon the Authority of the King as to his power in matters of Religion, and the order of Episcopacy as to its honour and Antiquity in the Church. I know no reason but the Church of *England* should be as confident of the Truth and Rectitude of its own way in Worshipping the great God, as the Apostate *Doctor* can be of his. For we have nothing but bare words first Mouthed forth in a Pulpit and then vomited through a Pen to prove his challenge,

* Dictum Doctoris.

* *Vid. Epist. to the Reader before his Vin. of Animad. on Fiat Lux. and the Vind. of the Animad. p. 70. &c. p. 167.*

you

you have the practice of good men, and the arguments of their Books unanswered and unanswerable to prove mine.

And therefore, pray Sir, examine your Reason, and consider, whether a pious honest hearted Christian, who is loyal to his King, and obedient to the rest of his Superiours and uses the *Common-Prayer*, be not as capable of *Communion with God*, as that person who vomits out his Prayers to his Maker, just as a Fool does secrets to his Neighbour; who blasphemes God with bold and senseless effusions; who Libels Authority with seditious lyes; who praises God for shedding the blood of Christian Kings, and their Loyal Subjects. In one word, who is guilty of reiterated perjuries against that God, whom he confidently affirms to be the Inspirer of all his prayers.

You have a very treacherous memory, if you have let slip the particulars contained in the first part of the charge: And if you distrust the last words of it, I could for your conviction name the man, who took an Oath to observe the statutes and maintain the priviledges of the University of *Oxford* as he was a *Scholar*: Who swore *Allegiance* and Fidelity to his King, his Heirs and Lawful Successors as he was a *Subject*, who swore *Canonical Obedience* to his Bishop as he was a *Presbyter*, and had a throat wide enough to swallow down the *Solemn* * *League and Covenant*, and after all these the *Engagement*; and yet this very person played at Bo-peep with the dreadful name of God in his most solemn appeals unto him; and notwithstanding his pretended tenderness of conscience

* *He calls it* Our Covenant. *Short Defens. about Ch. Govern. Printed with that Sermon preached before the Commons Apr.* 29. 1646.

in obeying of the Kings Laws, and conforming to the constitutions of the *English* Church, had for all that a conscience so sturdy, as to break all the forementioned Oaths with no more regret, than *Sampson* did his *Withs*.

For 1. As for the University-Oath, he was so audacious as not only to omit those *Habits* and *Formalities*, by which persons of distinct qualities and degrees, were to be distinguished in that School of Learning; but did brow-beat every one, who had so much of Manly courage as to appear in their defence. Such an one had the Mark of Antichrist, and was to be singled out as the next victime to be sacrificed to that *Moloch* of *Protectorship*, and some sanctifyed Dunce of the same Colledge must be imployed to article against that person. Witness those who appeared against Dr. *Wilkins* now Bishop of *Chester*, and Dr. *Greenwood* then principal of *Brazen-Nose* Colledge: And all their crime was, that they endeavoured to preserve the face of an University. Nay, so unpardonably bold was this Gentleman before the person last mentioned, and Dr. *Wallis* now *Mathematick professor*, as to declare, that he hoped * e're long it would be as ridiculous to see a Doctor cloathed in Scarlet, as a red List tyed at a Dogs Tail. And affairs were come to that pass, that Caps and Hoods were as formidable in *Oxford*, as Surplices and Lawn-Sleeves: And it was reckoned to be a more infallible sign of Grace to hate Formalities, than to *love the Brotherhood*. I could name a Godly Dunce of *Thomas Goodwins* Church who made it a scruple of conscience to take his degree of Master of Arts, because

* This was said about the year, 1655.

cause he was to appear for it in that Popish Anti-christian habit of Cap and Hood. Nay, Gowns were Metamorphosing into Cloaks, had not this *Dictator perpetuus* been decently removed from his *Vice-chancellourship*.

And as for the Priviledges and Immunities of the Universsity, I would challenge Mr. *Prin*, if he were now alive, to produce any one instance of a Record since King *Alured*, in which *Oxford-Scholars* were compelled to bear Arms for (much less against) their King. And yet when those Loyal Gentlemen of the *West*, made an attempt to redeem their Native Soil from the bondage of their *Cromwellian Taskmasters*, how did this *Cromwellian Doctor*, rather like a *Major General* than *Vicechancellor*, carry God in his Scabbard, and Religion at his Swords point? How did he make his Bedels exchange their staves for fighting-irons? How did he turn his Gown into a Cloak (that holy beloved habit) and vaunt it with white Powder in his Hair, and black in his Pocket, threatning every one with disaffection to the Government, who would not joyn with him in his design: And so he rode up and down like a spiritual *Abeddon*, breathing out nothing against those brave Souls but rage and fury, slaughter and blood. But there is no doubt but even in this action he retained his *Communion with God*: hear his own words else: * *As much faith and prayer, as much Communion with God, walking before him and wrestling with him, nay he used in casting down of Armies, as raising up of Churches.*

I could tell you that it is against the Canons of some general Councils that Clergy-men should wear Swords,

* *The labouring Saints dismission to rest: A Sermon preached at the Funeral of the Right Honourable* Henry Ireton *Lord Deputy of Ireland. Feb. 6th. 1651. His Text Dan. 12. V. 13. pag. 13.*

Swords, and if they did they should be degraded: but the *Doctor* had done that himself, and had received a new Commission from *Oliver* in his journey with him to *Scotland* to carry * *Gladium Ferri* as well as *Gladium Verbi.* For at this time he was for preaching and praying against the Royal Family in St. *Maries* Pulpit, and fighting against it in *Oxford-streets*, herein imitating his elder Brethren, the *Scottish* Saints, who tutored him in this lesson; That although it was Gods will that Christianity at first should be planted by the patience and suffering of its professors, yet being now past doubt, it ought to be defended by action, *i. e.* resisting of Tyrants unto blood. But when those Gentlemen were suppressed, this Captain again turned Doctor; and for *Olivers* saying unto him, *Euge bone serve*: He repaid him in Scripture-phrase, and humbly told him, *I have fought a good fight.* I never heard that the *Doctors* Zeal was so hot, when the *French* and *Dutch* were like to invade us the last War.

* The Bishop Davenants distinction.

This instance proves how well he observed the Oath of *Allegiance.* But I shall present you with others drawn both from his actions and writings. What he did before the Kings death appears from his printed Sermons, in which he was alwayes a Trumpet to sound an Alarum to Sedition and Rebellion. In one Sermon he makes King *Charles the first Esau*, and the Long Parliament *Jacob* or *Israel*, *that tryed his strength with God and so to prevail.* * *The strength of Gods Jacobs in this Kingdom had not been known, if the Esau's had not come against them.* In the same he intimates to them, that the War was under-

* A Vision of unchangeable free mercy preached before the Commons, Apr. 29. 1646. pag. 17.

undertaken * *for reforming the worship of God, and ſetling the almoſt departing Goſpel.* A little before the Death of that Holy Prince, he does not only foretel it, but in the ſame breath pray for it. Theſe are his own words, * *When God intends the total deſtruction of a people, he commonly weakens them by ſome precious judgments. Let the truth of this be found upon them that hate us, and the interpretation thereof to the enemys of this Nation.* And when theſe deſires of his Soul were accompliſhed, does he in the leaſt bluſh for the ſhedding of that Sacred Blood, to prevent which he ought in duty to have ſpilt his own? As for the death of *Ireton*, he tells *the Honorable Colonel Henry Cromwell*, that the Funeral Sermon Preached at that Solemnity by him, † *was upon as ſad an occaſion, as on any particular account, has been given to this Nation in this our Generation.* But the Kings Death, he applauds and juſtifys; he beſtowes *Panegwricks* upon thoſe filthy Regicides that did it, and animates them to proceed on in the Path of Blood. And this he did the very day after the Murther of that Righteous Prince, when his very Enemies (*Judas-like*) began to be agaſh't and repent at a fact ſo horrid and execrable, and would fain with the whore in the *Proverbs* have wiped their Mouths, and ſaid, what have we done? But the *Doctor* had a more Brawny Conſcience and Frontleſs Fore-head than to be ſcared at ſuch Bug-bears. And therefore upon *Jan.* 31. 1648. he † preaches before the *Honorable Houſe of Commons*: Dedicates his Sermon to them with a long Epiſtle, in which he calls them *the Inſtruments of Gods glory in this Generation*: Tells them, *That*

* p. 14.

* Eben-Ezer, *A memorial of the deliverance of* Eſſex County *and* Committee, *preached at the Surrender of* Colcheſter. p. 17.

† *Epiſt. Dedic. before the labouring Saints diſmiſs to Reſt.*

† *His Text* Jer. 15. ver. 19. 20.

*God*

*God called them forth to the rouling up the Nations like a scroll, and to serve him in their Generation in the high places of Armageddon.* The Royal party he makes to be the *devoted Sons of* † *Babel*: And sayes, *jacta est alea, the providence of God must be served, according to the discovery made of his own unchangeable will.* And he has a Text of Scripture for it; *For verily the Lord of Hosts hath purposed to pollute the pride of all Glory, and to bring into contempt all the Honorable of the Earth.* Is. 23. 9. He farther tells the Rumpers, that *his design in Preaching was to support their Spirits against the contradiction of sinners*: That his Sermon *is but an entrance into the unravelling of the whole Web of iniquity, interwoven of Civil and Ecclesiastical Tyranny, in opposition to the Kingdom of the Lord Jesus*: Lastly, *He prayes for their unconquerable assistance in constant perseverance, and rests their devoted Servant in our dearest Lord*

† Of this King.

JOHN OWEN.

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HAving thus complemented these Saints in the Epistle, in his Sermon he informs them that their work was not yet done. *There were sins of the King to be recompenced upon the people. The people had a concurrence and influence of power in the Kings Rule and Government. They that set up a King may be justly called to answer for his miscarriage.* And again he more fully explains himself in the same page, *When Kings command unrighteous things, and people suit them with willing complyance, none doubts but the destruction of them both is just and righteous.*

p. 5.

And

And because he knew how the hearts of the whole Nation were not only filled with sorrow for the Kings Death, but Indignation and Revenge against those that bathed their hands in His Blood, he tells the Regicides, that such a thing is not to be much wondred at: 'For Instruments of Gods great- p. 9, 10.
'est works and Glory are oftentimes the Objects of 'professing peoples curses and revenges. Men that 'under God deliver a Kingdom, may have the King- 'doms curses for their pains. A man may have the 'blessing of God, and the curse of a professing peo- 'ple at the same time. If you do the work of the 'Lord, pray think it not strange, if among Men 'curses be your reward, and detestation your wa- 'ges.

Some of those King-Killers debated, whether they should set up the Duke of *Gloceſter* in his Fathers throne; but the *Doctor* intimates, *That this was* p. 11.
*to let go the work of God in this Generation.* And afterwards, *Providence has ſo ſhut up all* * *other wayes* * *Beſides that of a Commonwealth.*
*that it is impoſſible God ſhould be in them.*

There is no doubt but there were many well-meaning persons, who at first took up Arms against the King, but laid them down when it was too late. And this Gentleman is very earnest with those Blood-hounds to pursue these also. 'If the Lord curse p. 15.
'them, who come not forth to his help against the 'Mighty, what is their due, who being called forth 'by him, do yet help the Mighty against him. For 'a Man to take part with the Kingdoms Enemy is 'no small crime; But for a Commission-Officer to 'run from them, by whom he is Commissionated,

'to take part with the adversary, is death without 'mercy: Yet have not some in our dayes arrived at 'that stupendious impudence, that when as private 'persons, they have declaimed against the Enemies 'of the Nation, and by that means they got them-'selves into Authority, they have made use of that 'Authority to comply with, and uphold those, by 'an opposition to whom, they got into their Autho-'rity? Which is no less than an Atheistical attempt 'to personate the Almighty unto such iniquities, as 'without his appearance they dare not own.

And that *Oliver* and the rest of his Brethren might want no encouragements in that difficult season, he tells them, how God, *Truth* and *Fidelity*, his *Honor* and *Glory* is engaged that they shall not miscarry. When he comes to enlarge upon the last, he has these words. 'In such a Nation as this, if pag. 25. 'the Lord now upon manifold Provocations should 'give up Parliament people, Army to calamity and 'ruine, would not the glory of former Councels, 'successes, deliverances be utterly lost? Would not 'men say, It was not the Lord, but chance that hap-'pened to them?

And because he knew that gasping Loyalty would be ever and anon endeavouring to recover its strength and Spirits, therefore to animate those mon-sters of cruelty and Blood against such oppositions, he presents them with this Observation more from the Text: 'God oftentimes gives up a sinful people p. 19. 'to a fruitless contention and fighting with their only 'supporters and means of deliverance. Had not '(sayes he in the following Page) the people of this

'land

'land been given up (many of them) to fight againſt 'the deliverers of the Nation, and were it not ſo 'with them at this time, how dark would have been 'the workings of Providence, which now by wreſt-'ling through all oppoſition are ſo conſpicuous and 'clear.

And that he had as implacable an enmity againſt King *Charles* the *Second* as againſt King *Charles* the *Firſt*, is apparent if you will believe Dr. *Owen* himſelf. For he does not only at *Iretons Funeral* call him a Tyrant, ſaying, *There Tyrants pretend no more title to their Kingdom; Rebells lye not in wait for their blood;* p. 21. but he makes him a wicked and vile miſcreant, one that had caſt off the Yoak of all moral and natural Laws: For ſo thoſe who were men of *Belial*, did, to one of which the Doctor compared our preſent Soveraign, *viz.* to *Sheba* the Son of *Bichri* mentioned 2 *Sam.* 20. 1. Theſe are his own words to the Parliament, *Octob.* 13. 1652. 'When you thought to have 'purſued *Sheba* the Son of *Bichri*, the man of your p. 29. 'firſt warfare, behold one *Abel* after another, un-'dertakes the quarrel againſt you: Yea ſuch *Abels* as 'Scotland and *Holland*, of whom we ſaid in old times, 'we will enquire of them and ſo ended the matter: 'and there is not a wiſe man nor woman among 'them that can diſſwade them: Strange that *Ephraim* 'ſhould joyn with *Syria* to vex *Judah* their Brother: 'That the *Netherlands*, whoſe being is founded meer-'ly upon the intereſt you have undertaken, ſhould 'joyn with the great Anti-chriſtian intereſt, which 'cannot poſſibly be ſet up again, without their inevi-'table Ruine.

If these instances do not declare his hatred against his present Majesty, pray read over his Thanksgiving Sermon preached *Oct.* 24. 1651. for the Victory obtained against him at *Worcester*: In which he emptyed out as much Treason as ever lodged in the heart of any *Clement* or *Ravillacks*. I am wearied with raking in these Dunghills, and therefore I will only present you with his Text. 'Tis *Ezek.* 17. 24. *And all the Trees of the Field shall know that I the Lord have brought down the high Tree, have exalted the low Tree, have dryed up the green Tree, and have made the dry Tree to flourish: I the Lord have spoken and have done it.* Let it suffice you to consider, that this *Mufti* was at one or both ends of all *Oliver Cromwells* most considerable Counsels, by which not only his present Majesty was kept from his undoubted Rights, but all those Noble Royalists, who at any time appeared in his Cause, or were but suspected to endeavour his Restauration, had the Earth yearly polluted with their blood.

His Oath of *Canonical Obedience* was observed with the same reverence and regard as that of *Allegiance*. For he endeavoured to lay that sacred order level with the dust, which was set up in the Christian Church 1600. years before ever *Independency* was heard of. *A Vision of mychang. free Mercy.* p. 28. 'We again in our dayes have 'made a forfeiture of the purity of Gods worship, 'by an almost Universal treacherous Apostacy. *And* 'afterwards, Men tainted with the errors, and loaded with the preferments of the times were industriously instrumental, for the choice of a Captain to 'return to *Egypt*. The darling errors of late years, p. 29.

were

'were all of them ſtones of the old *Babil*, cloſing and 'coupling with that tremendous Fabrick, which the 'man of ſin had erected to dethrone Jeſus Chriſt: 'Came out of the Belly of that Trojan Horſe, that 'fatal Engin, which was framed to betray the City 'of God. —— Now ſuch were the Innovations of 'the late Hierarchiſts: In worſhip, their Paintings, 'Croſſings, Crucifixes, Bowings, Cringings, Altars, 'Tapers, Wafers, Organs, Anthems, Letany, Rails, 'Images, Copes, Veſtments; What were they but 'Roman Varniſh, an Italian dreſs for our devotion; 'to draw on conformity with the Enemy of the Lord 'Jeſus: In Doctrin, the Divinity of Epiſcopacy, au-'ricular confeſſion, free-will, predeſtination on Faith, 'yea works foreſeen, *Limbus Patrum*, authority of 'a Church which none knew what it was, Cano-'nical Obedience, Holineſs of Churches, and the 'like innumerable, what were they but helps to '*Sancta Clara*, to make all our Articles of Religion 'to ſpeak good Roman Catholick? How did their 'old Father of Rome refreſh his Spirit, to ſee ſuch 'Chariots as thoſe provided; to bring *England* again 'unto him? This cloſing with Popery, was the 'ſting in the errors of thoſe dayes, which cauſed 'pining, if not death in the Epiſcopal Pot.

*He goes on in the following Page, and ſayes,* 'They 'i. e. *Biſhops* had a great hatred of Godlineſs in the 'power thereof, or any thing beyond a form in 'whomſoever it was found; eſpecially in the exer-'ciſe of their Juriſdiction, thundring their cenſures 'againſt all appearances of zeal, and cloſing up all 'profane impieties: For were a man a Drunkard, a

Swearer,

'Swearer, a Sabbath-breaker, an unclean perſon, ſo 'he vvere no Puritan and had money, *Patet Atri 'Janua ditis*, the Epiſcopal Heaven vvas open for 'them all. And vvhich vvas vvorſt of all, they had 'centred in their boſomes an unfathomable depth 'of power Civil and Eccleſiaſtical, to ſtamp their 'Apoſtatical errors vvith Authority, giving them 'not only the Countenance of greatneſs, but the 'ſtrength of power.——

When the *Doctor* had thus preached Epiſcopacy to death in *England*, he marches vvith his Maſter *Oliver* into *Scotland*, and there ſings its *Epinikion* in theſe vvords: There, *i. e.* in Sion or the Church of Chriſt, *You have the ſpoil of Pharaoh and all his Hoaſt*: —— *There you have the Robes of* Nebuchadnezzar *reſerved*: —— *There you have the imperial Ornaments of* Diocleſian: —— *There is the Blood of Julian*: —— *There you have the Rochets of the Prelates of this land, hung up of late with other Garments of their adherents rouled in Blood.*

*The Branch of the Lord, The Beauty of Sion printed at* Edinburgh, 1650.

He took the *Solemn League and Covenant* vvith Eyes and Hands lifted up to the moſt High God; a Ceremony no where commanded in Scripture, and ſo much beloved by him, that vvhen he vvas brought by Mr. *Colt* into *Weſtminſter-Hall* for his Witneſs againſt Mr. *Dutton*, he refuſed to kiſs the Book, and profeſſed it to be againſt his Conſcience to ſwear with any other Ceremony, than Eyes and Hands lifted up to Heaven. Well, in this Oath he ſwore the preſervation of the Kings Majeſties Perſon and Authority, and yet for the *Deanary* of *Chriſt-Church*, at that time one of the moſt conſiderable Eccleſia-

ſtick

ſtick preferments in the Nation, he took the *Engagement* in which Oath he renounced Kingſhip, and ſwore to be true to a Commonwealth. He was once perſwaded * *that the Presbyterial Government in Churches was* ipſiſſima veritas, *the very Truth it ſelf, to which the Prelatical party ought to ſubmit.* But within a few years after he altered that Opinion; and gives a very excellent reaſon for it, namely *becauſe it ſtood in way of the promiſe.* See his * Sermon before the Parliament, in which he has a Fable concerning the Lyon, the Fox and the Aſs that travelled together, and one meeting them, wondered *quo unà iter facerent*; whither thoſe ill matched Aſſociates did bend their Courſe. 'The Covenanted Proteſtants 'he compares to the Lyon, Ormonds Adherents '(for ſo he calls them) to the Fox, who had ſeal-'ed their Vows to the Romiſh Religion with the 'Blood of the Godly party and their own; Thoſe 'that were profound to revolt up and down, as ſome 'in Munſter, to the Aſs. Now how can the pro-'miſe ſtand in the way of this *Hydra*? Why firſt 'ſaith the Lord, though Hand joyn in Hand, the 'wicked ſhall not be unpuniſhed, *Prov.* 11. 21. 'Nextly, though they will give their power to the 'Beaſt and fight againſt the Lamb, conſenting in 'this, though they agree in nothing elſe in the 'world, yet they ſhall be broken in pieces.—— If '*Rezin* and the Son of *Remaliah*, *Syria* and *Ephraim*— 'If Covenant and Prelacy, Popery and Treachery, 'Blood and (as to that) Innocency, joyn Hand in 'Hand to ſtand in the way of the promiſe, yet I will 'not in this joyn with them ſayes the Lord. Though they

* *A ſhort Defenſ. about ch. govern.* p. 53.

* *The ſtedfaſtneſs of promiſes and the ſinfulneſs of ſtaggering preached* Feb. 28. 1649. p. 17, 18, 19.

'they were preſerved all diſtinctly in their ſeveral 'intereſts for Seven Years in their mutual conflicts, 'that they might be ſcourges to one another; yet if 'they cloſe to keep off the Engagement of God in 'the word of his promiſe, not much more than the 'Fourth part of one Year, ſhall conſume ſome of 'them to nothing, and fill the reſidue with indignati-'on and anguiſh.

Sir, This is the perſon whom you magnify for the greatneſs of his parts and learning, and the piety of his life and writings. Though I perceive nothing of the firſt which ſhould make me admire him above other ordinary mortals, yet I have more charity (though perhaps not half ſo much reaſon) for him, than he had once for the Regular Clergy of this Church, * *Who for the greater part, eſpecially of the greateſt, had a falſe repute of learning, and yet taking advantages of vulgar eſteem, they bar'd out as though they had engroſſed a Monopoly of it: Though I preſume the world was never deceived by more empty pretenders; eſpecialy in reſpect of any ſolid knowledge in Divinity or Antiquity.* Well, though he is pleaſed to tell the *Long Parliament*, that the Biſhops, and the greater part of the honeſt Clergy were Dunces, yet I will allow him as great parts as he pleaſes to aſſume unto himſelf. But you know thoſe do but enable men to do the greater miſchief, even as the ſweeteſt meats make the moſt ſtinking excrements. This the *Doctor* intimates to you himſelf in his magnifyed Book * *Through the righteous judgment of God lopping off the Top-flowers of the pride of men, it frequently comes to paſs, that thoſe that are furniſhed with the greateſt abi-*

* Viſion of Vnch. free mercy. p. 30.

* Communion with God. p. 129, 130.

*lities,*

*sities, do lay them out to a quite contrary End, unto which is their natural proper tendency and aim. From whom (for the most part) are all the Commotions in the World —— is it not from these men? were not men so wise, the World perhaps would be more quiet, when the end of Wisdom is to keep in quietness.* This is the best passage I have met with in his whole Book; but the mischief is, Physitians often prescribe that strict Diet to their Patients, which they seldome or never observe themselves.

But pray Sir, be not too confident of the opinion even of a pious and good man: For such an one may be deceived himself, and then it is the easiest thing in the world for him to deceive others. Do but seriously peruse that earnest entreaty of St. *Paul*, Rom. 16. 17, 18. *I beseech you Brethren* (sayes he) *to mark them which cause Divisions and Offences contrary to the Doctrine, which ye have learned and avoid them: For they that are such, serve not our Lord Jesus Christ but their own Belly, and by good words and fair speeches deceive the Hearts of the Simple.* In this Scripture, Seducers are Characterized, and the *Roman* Christians cautioned against them. They are Characterized to *cause Divisions*, τὰς διχοστασίας, to make parties, to canton themselves into factions, being at a distance from their Brethren, and becoming a Church of themselves: And they create scruples in the Minds of their hearers, so that the ignorant well-meaning sort of Christians, are offended at the Doctrine, which before they believ'd and embraced. For meeting with those Golden-Tongued Teachers, that pretend *Communion with God*, and

love unto their Souls, they are presently ensnared with *their good Words and fair Speeches.* These you are commanded to avoid. For though possibly they may not erre in any fundamental Article of the Christian Faith, but be Christians, yet *I Paul beseech you to mark them and avoid them.* Do not pretend to such Niceness and Curiosity as first to search into the depth and tendency of their Principles, but *avoid them*, have nothing to do with them: And indeed it is the easiest thing imaginable, for any man of ordinary parts and extraordinary confidence to speak great swelling words of vanity, and by those to captivate and ensnare vulgar minds.

But God is pleased sometimes so visibly to display the Wisdom and Mercy of his Providence, as even to strip the Hypocrites quite Naked of all their Varnish, to discover the stench and rottenness of their Hearts, so that not only their folly and dissimulation, but baseness and impiety are made manifest to all men. God does not allwayes permit the *Devil to transform himself into an Angel of Light.* And if you weigh the good words and fair speeches of the *Doctors* Tongue, with the perjuries and perfideousness of his Soul, he will not appear such a *Minister that is alwayes cloathed with Righteousness*, nor such a *Wolf* that is at all times invested in *Sheeps Cloathing.*

If this be not sufficient to rectify your judgment concerning Dr. *Owen*, take one instance more into your consideration; and that is, that he was the Darling of that person, who was equally the Enemy of God, Christianity and the best of Men

and

and Kings. For when *Oliver* that Monster of Mankind, had degraded the *Rumpers*, and made those Enthusiastick Saints, who were the Creators of his Power, to be the Holders of his Stirrops, nay the very Foot-stools of his Cruelty and insolence, This *Communionist* (having a Conscience that would allwayes bend and Crouch to *Cromwells* designs, though it be so stiff now towards the Kings Laws) crept into his favour, was nourished in his bosome, and continued his *Achitophel* to his dying day. I am apt to think, that if *Oliver* did not make the *Book of Communion with God*, yet he had at least a Finger in the Pye. I will present you with a passage in * one of his Epistles to his *Highness*, and then perhaps you may subscribe to my Opinion. His words are these. 'I present * them to your excellency, 'not only because the Rise of my Call to this ser-'vice, under God, was from you; but also because 'in carrying of it on, I have received from you, in 'weaknesses and temptations wherewith I am ex-'compassed, that daily spiritual refreshment and 'support, by inquiry into, and discovery of the deep 'and hidden dispensations of God towards his secret 'ones, which my spirit is taught to value. The 'carrying on of the interest of the Lord Jesus a-'mongst his Saints, in all his wayes, which are 'Truth and Righteousness, being the aim of your 'Spirit in your great undertakings. Neither did the *Doctors* Judgment alter concerning him: For in * another Epistle writ many years after, he thus bespeaks his *Highness*: 'Sir, of both Temporal and Spiritual 'good things you have had the full experience ——

* *Before the Branch of the Lord.*
* *Two Sermons.*

* *Before his perseverance of Saints.*

'Your interest in and acquaintance with the later, 'is as of incomparably more importance in it self, 'so answerably of more value and esteem unto 'you.

But notwithstanding these great endearments between these two Saints: Yet the Doctor requited *Oliver* but after a strange rate for his *spiritual refreshments*, when he became the Instrument of Ruine, to that *Ephemeron* Protector, *Richard* his Son. The Reason was, because that Kickshaw of Authority and Policy espoused the *Presbyterian* Interest, dethrowned *Owen* from his Vicechancellorship, and cleansed St. *Maries* Pulpit of him and his Brother *Goodwin*. This last act, he took very unkindly, and out of spite set up a Lecture at another Church, using these words: *I have built Seats at* Maries, *but let the Doctors find Auditors, for I will preach at* Peters *in the East.*

Well then, reflect upon the premisses, and if you will renounce all natural and revealed Laws, and make a new Gospel, *viz.* that of the Spirit, which the *Papists* would have done heretofore, and the *Independents* would set up now: If other marks of Saints must be given, than what God himself has revealed to us in the Oracles of life, then we may admit *Owen* into the Number: But till then I shall have as high an Opinion of any *Hector* or *Ruffian* for *Saintship*, as I have of his *Doctorship*, unless you will make solemn perjuries to contain less guilt in them than customary Oaths.

Now Good Sir, (while I think on't) let me request the favour that you would use your endeavours with

with this *Doctor* to inform you, what it was that did absolve him from the Obligation of the Oaths forementioned, or whether he yet thinks himself freed from his last Oath, so beneficial to him, I mean the *Engagement*. I can imagine nothing that should cancel the Obligation of his former Oaths, but what is alledged by the Jesuits in the same case, *viz.* If Princes are Hereticks: If they Apostatize from a true Religion to a false; or perhaps (as the Doctor will have it) if they are Tyrants, that is, such as obstruct the progress of the *good old cause*, or will not expose Christianity to the rage and fury of all Sects and Heresies, nor consent to the abolishing of what is orderly and decent in Gods worship. If any of these things can absolve him from his Oaths, then God help King *Charles the Second*: For that which cut the Throat of the Father, may do the same kindness for the Son. And indeed Dr. *Owen* is furnished with Principles fitted as directly for the doing of such a feat, as any of those Regicides that were exalted at *Charing-Cross*. I hope you will believe his own words. ‘ * All forms of ‘ Government amongst men, if they either so degenerate of themselves that they become directly opposite, or are so shattered by providential Revolutions as to become useless as to their proper end, ‘ may and ought to be changed, and not upon other ‘ accounts: But now for other things in Government, as the particular way, whereby persons shall ‘ be designed unto it, the continuance of the same ‘ persons in it, for a less or greater proportion of ‘ time, the exercise of less or more power by some ‘ sorts,

* *The Labouring Saints Dismission to Rest.* p. 7, 8.

'ſorts, or the whole Body of them that are ruled, 'the uniting of men for ſome particular ends by 'Bonds and Engagements and the like occaſional 'Emergencies, the Univerſal diſpoſal of them is 'rouled on prudence to act according to preſent cir-'cumſtances. If this paſſage be not ſufficient, take another delivered in the preſence of ſuch a *Parliament* as never before ſat at *Weſtminſter*; For it was the *Parliament* of *England*, *Scotland* and *Ireland*. It was great pitty that *France* was wanting. Thus he beſpeaks their attention: '* Hear me *Aſia*, and all '*Juda* and *Benjamin*: If ever God ceaſe to call Saints, 'that is, men intereſſed perſonally in Chriſt, to 'places of Chief Authority in this Nation, or com-'mit the power of it into other hands; and when 'thoſe called to power, ceaſe to exert it in a ſub-'ſerviency to the Kingdom of Chriſt, for the true 'ſpiritual advantage of his people, there will be an 'end of *Englands* glory and happineſs. I ſay, hear 'ye this all ye people.

* *Gods preſence with his people the ſpring of their proſperity. Preached Oct. 30. 1656.*

'This I have delivered long ago, and many 'times in this place, this I ſay ſtill, and in this per-'ſuaſion hope to live and dye. I hope ſo too. But then what a mean Opinion muſt all Subjects have of that Prince, nay what deſperate attempts will many of them make againſt his perſon, from whoſe Government they can expect neither Glory nor Happineſs? Now according to the *Doctors* Principles it cannot be hoped for from his preſent Majeſty. For his very uſing of the *Common-Prayer* declares him not to be perſonally intereſſed in Chriſt; and his zealous execution of his late Law againſt

Con-

Conventicles manifeſts that he does not exert his power either in ſubſerviency to Chriſts Kingdom, or for the ſpiritual advantage of his people. I forbear to argue upon the Principle firſt quoted. For any Reader of a very ordinary capacity may ſee from it, that if thoſe *preſent circumſtances* which now make us obedient to his Majeſty, once alter or vary, we may withdraw our obedience from him: Becauſe *continuance of the ſame perſons in Government for a leſs or greater proportion of time, is rouled on prudence to act according to preſent circumſtances.* And if any Enemy ſhould be ſo ſucceſsful againſt the preſent Government as to *ſhatter it, then it may, nay it ought to be changed.*

But I cannot yet leave requeſting another kindneſs from you, and that is to prevail with Dr. *Owen* to acquaint you what ſatisfaction he has given the World for the crimes before mentioned. His perjuries are evident to any ordinary reaſon: His blaſpheming of the Liturgy, and his damning us and our Anceſtors, are evident in the forcited words of his Book: His laying a Foundation for the deſtruction of His preſent Majeſty, and his Government plainly appears from the paſſages now quoted in his Sermons: His being a *Machiavel* to *Cromwell*, declares that by his Counſels he made Women widows, Children Fatherleſs, and Gentlemen Beggars. All the ſatisfaction that I know of, which he gives the World for theſe things is: *To challenge all men to charge him with doing the leaſt perſonal injury unto any, profeſſing himſelf ready to give ſatisfaction to any one that can juſtly claim it.* I believe Dr. *Reynolds* thought himſelf

*Vind. Animad. on Fiat Lux. p. 12.*

himself injured, when the *Pastor of the Church of Christ, which is at* Coggeshal *in* Essex, became *Dean of Christ-Church, which is in the Vniversity of Oxford.* If he did not, I could name one that did.

But to what purpose is that challenge? For it is a very easy matter for One of such reputed parts as Dr. *Owen* to be such a proficient in doing mischiefs and injuries, that the injured person shall not know from what immediate Hand his ruine was derived. Besides, it is not the demands of the injured, but the guilt of the injurer, that oblige him to a restitution. Those injuries which this paper mentions are not personal but publick, which give them a deeper Dye and Tincture; even as he is to be esteemed a greater Thief, who robs a Nation, than he who cuts a Purse. And were it my Case, as it is Dr. *Owens*, I would not for a Thousand Worlds depart this life, till I had given some satisfaction to the *English* Church and Nation for those mischiefs which my Counsels, Preaching, Praying and Writing drew not only upon the *Royal Family* and Church, but upon the lives, liberties and fortunes of so many Loyal Gentlemen, who were either murthered in cold Blood, or imprisoned and banished, that so they might perish by degrees and unobserved.

But perhaps a *Day of Humiliation* will be as sufficient to purify his Conscience from the forementioned impieties, as others esteem the blood of Christ to purge their Consciences from dead works.

And

And yet these charity would oblige me to pass over in silence, even as his Majesty has pardoned them in his mercy, did not the Doctor forget his Crimes, and make the Kings Oblivion the chief Subject of his own. For he still meditates Division and Schism, and thereby declares himself like those Beasts and Birds of prey, that having once tasted Blood, will still hunger and thirst after more. Dr. *Owen* will tell you in his own words, what hopes there are of his Repentance. *There are* (sayes he) *such abiding impressions left on the Souls of as many as have been engaged in the work of God in this Nation from the beginning to the end, as will never be blotted out.* The truth is I think so too. For we may as successfully attempt the change of a *Leopards Spots* or a *Black-mores* Hew, as of an habituated Sectary, whose only projects for greatness are to be the Head of a Faction by opposing the Head of a Church. Neither is this spoken without Book as to the practices of the Doctor, witness

*God's work in Founding Sion.* pag. 44.

That Catechism which you were pleased to bestow on me, and send with his other Books, called *A Brief Introduction to the VVorship of God, and Discipline of the Churches of the New Testament:* Which although it be without any name annexed to it, yet if we may guess at *Hercules* by his Foot, or at the *Doctors* Book by the Company it came with, the subject matter it contains, the nature of its stile and one argument more that I could use, I may as confidently pronounce Dr. *Owen* to be its Author, as he was of that *Primmer*, by the Learning of which little Children were to be reformed into *Indepen-*

*dependency*. For it is very dangerous for the Boyes and Girls of the Godly party to be taught the Old *Primmer*: For that contains a great part of that wicked superstitious Book, the *Common-Prayer*.

Witness his fishing out the Kings Counsels, and enquiting whether things went well as to his great *Diana*, Liberty of Conscience? How His Majesty stood affected to it? Whether he would connive at it, and the Execution of Laws against it? Who were or could be made his Friends at Court? What Bills were like to be put up in *Parliament*? How that Assembly was united or divided, &c. And according to the current and disposition of affairs, he did acquaint his * *Under-Officers*, and they by their Letters each Post were to inform their Fraternity in each Corner of the Kingdom, how things were likely to go with them, how they should order their business, and either for a time omit or continue their *Conventicles*, &c.

* Philip Nye,
—Barrow
—Howel
Anth. Palmer
—Griffith
Th. Goodwin
—Brooks
—Ford
—Chester
—Powel
—Loader,
&c.

Witness his last Book against *Fiat-Lux*, in which while he writes against the Tyranny of the *Pope*, he covertly undermines the just Authority of the King; and though he condemns the Idolatry and Superstition of the Church of *Rome*, yet his words declare his meaning, *viz.* That the *English* Church is as truly her Sister in both those abominations, as * *Jerusalem* was to *Samaria*.

Ezek. 16. 46.

Witness his poysoning some *Country Justices of the Peace*, with his pernicious principles, that so they might desist from executing penal Laws against his Brethren. Lastly,

Witness his last Book against the *Ecclesiastical Polity*,

*Polity*, by which he thought to have put a ſtop to the whole proceedings of the *Parliament*, and to have involved the whole Nation in Confuſion and Blood.

Theſe have been the Methods by which he uſed to keep his Tribe in one fit of zeal, and conſtant pang of devotion. And if theſe had been connived at, or prevailed, certainly no *Engliſh* Man would have been ſo ſenceleſs as to have turned *Saducee* and denyed the Reſurrection of *Independency*. And indeed it only wants this one thing to make it compleatly victorious, *viz.* to throw *Epiſcopacy* out of the Saddle as it did *Presbytery*, and bring the *Hierarchy* of the Church to the ſame black as it did the *Monarchy* of the ſtate.

By the *Doctors* thus blowing of the Coles, he keeps the Fire from going out, and ſo imitates the Fox (of which I have either read or heard this ſtory) that having cut off his Tail, perſwaded the Whelps of the ſame litter to caſhier off theirs alſo, thinking that by having more Companions, he ſhould have the leſs Deformity. Thus the *Doctor* having made *Communion with God* inconſiſtant with the Communion of the *Engliſh* Church, he would himſelf avoid ſingularity and involve others in the ſame guilt. For if a multitude combine to do miſchief, that would overaw Authority, that it ſhould be ſo far from enacting new Laws, as not to dare to put the old ones in execution.

The truth is (for I would give the Devil his due) I do not believe that Dr. *Owen* wants either Parts or Learning enough to diſcover truth from

falſhood or realities from ſhadows, I mean to diſcern the Rectitude of our way of worſhipping God and the Deformity and Crookedneſs of his own. But if he ſhould acknowledge this, theſe two miſchiefs, amongſt many others would enſue, *viz.* He would forſake his Principles and exaſperate his party. For that Dr. *Owen* the *Atlas* of *Independency*, one that holds *Communion with God*, has writ a large *Folio* about *perſeverance of Saints*, that he ſhould turn Apoſtate, this would bring an ill report upon the Godly party and the *good old Cauſe*, nay it would be ſuch a confutation of the forementioned *Folio*, as *John Goodwin* could never write, though he had once the valour to appear in the open Field againſt Eight Men. To be Loyal and Conformable now would be ſcandalous to all the Congregational Churches both in *New-England and Old*, it would be publiſhed in *Gath*, and cauſe the uncircumciſed *Conformiſts* Triumph. Nay, it would enrage the whole Tribe of the *Army-Saints*, the *Independents*, which are none of the Tameſt Creatures: And therefore it is far better for him to fall into the Hands of God by continuing in his perjuries and Schiſms, than into the Hands of his party, by returning to the Communion of the *Engliſh* Church.

And indeed this is the Caſe of ſome other Gentlemen as well as Dr. *Owen*. I will preſent you with ſome inſtances.

Dr. *Manton* (once the famous preacher of *Covent-Garden-Church*, and then of *Covent-Garden-Conventicle*, but much more famous when he conſecrated

secrated *Cromwell* by prayer to his Office of *Protectorship* in *Westminster-Hall*, and after that sat in the *High-Court of Justice*, to countenance its godly proceedings against *Dr. Hewet* and other rebellious Caveliers: this fat *Doctor* had a fat *Deanary* designed him upon suspition he would conform, *a proposal that made the good man hesitate, and raised as many cloaths and scruples in his conscience, as ever he had done before in any of his Auditors. After much fasting and praying, consultation with Friends and many days of humiliation, at last all the tumbling and jumbling of his thoughts united in this conclusion, that a good Deanary was a sufficient Potion to make him Vomit up the *Covenant*, or in one word *to conform*. This beating of his Pulse was presently understood by some of his stiff Disciples: and at last it came to the knowledge of a *Female Saint*, who had wasted much time in reading of his Books, but much more Paper, Ink and Goose-Quils in writing of his Sermons. The unexpected news of *Mantons* intentions caused her very much to stagger in her Faith, and put her into a studious searching of his Written as well as Printed Sermons: She extracts out of both every sentence that made for the *Covenant*, for the Government of *Presbytery*, for the Honor of *Smectymnuus*, or that made against the *Bishops* and *Liturgie* of the Church: She puts all this stuff into a Letter, and sends it to the *Doctor*; and it proved so weighty and powerful, that the good man became her *Proselite*, left *Covent-Garden Rectory*, refused the Deanary, and now sticks as close to the Covenant of *Scotland* as any good Christian.

* *According to some mens Policy that thought it possible to oblige or convert a Presbyterian.*

ſtian does to the Covenant of Grace. And it is thought that he has loſt nothing by the bargain, gaining as much by being the preacher of *Covent-Garden-Conventicle*, as if he had continued Rector of *Covent-Garden-Church*, and been guilty of that damnable ſin called *Pluralities*, by having the *Deanary* into boot. He liked it ſo well, that the Kings Commands could not prevail with him to leave it, till he was ſent to the *Gate-Houſe*, where he has received more Rents and preſents from his Diſciples (as we Country-Folk are made to believe) than if he had enjoyed the beſt Biſhoprick in the Nation.

But although the perſwaſions of this Lady did meet with ſuch ſucceſs upon the Doctor, yet his did not produce the like effect upon another Gentleman, who did once frequent *Claſſical Lectures*, and as it was falſly conceived had his judgment leaning to Presbytery, being as faithful to that, as ever any poor man was unto his Wife. The *Claſſical Brotherhood* wondred that he did not joyn with them in their conſultations relating to that fatal day of black *Bartholomew*, which (if *Presbytery* be revived) muſt not be joyned with the dayes of the Year, nor come into the Number of the Moneths. At laſt *Dr. Manton and Dr. Bates* meet him in the ſtreet; the laſt of whom takes him ſecretly to task, and as if he had been Chairman, demanded, what! Do you mean to conform? Will you now deſert us? But his Brother *Manton* at that time having not only more guts in his Belly but his Brains, pulled him away

away by his Cloak, and by that means put an end to his Hectoring Discourse.

By this it may be perceived how dangerous it is even for a supposed Member of a faction, to disoblige it by a separation, it is no other than for a Souldier to desert his Colours. This story I had from the Gentleman himself, who is a person of great modesty and worth, and conformed not out of a principle of interest but honesty, having had no preferment in the Church, till what was lately bestowed on him by a great Minister of State.

The other I had from a very worthy person, who abhorrs and scorns a lye as much as the Devil loves it. But I have made a digression, and return to my former Subject.

Good Sir, give me leave to ask you, what hopes can be conceived of this *Doctor*, whom neither Oaths could make Loyal in former dayes, nor the Mercy of his Majesty obedient and submissive now. Nay, upon whom his own voluntary engagements have no maner of power to make him quiet and peaceable in the Land.

I will but mention that promise which he made to the late *Lord Chancellor*, who treated him with all kindness and respect, and designed him, if he would not conform, to imploy his time and abilities in writing against the Papists, and not to violate publick Laws and endanger publick peace by keeping *Conventicles*. Dr. *Owen* gave him his word that he would be obedient to his commands. But how well he kept it, Mr. *Galloway of Oxford* well knows, who not long after found him preaching to about

Thir-

Thirty or Fourty of the Godly party at his own House in *Stadham*. This was signified to the *Lord Chancellor*, who came after to *Cornbury*. Dr. *Owen* writ to Dr. *Barlow* (whom he had obliged with the like kindness in the Reign of *Oliver*) and desired him to mediate on his behalf to that great person. Mr. *Provost*, who is never backward to do any one a kindness, went to *Cornbury*, where he received this answer from the *Earle of Clarendons* own Lips, *viz.* That Dr. *Owen* was a perfideous person, in that he had violated the engagements before specifyed, and therefore that he would have nothing to do with him, but leave him to the penalty of those Laws he had transgressed. Upon this the *Doctor* resolved for *New-England*. But since then, the Wind was never in a right point for that Voyage.

But I will not presume any longer to tire your patience by dilating upon the perjuries, and perfideous as well as seditious practices of your Friend. Yet give me leave a little to examine his Principles, and in the first place, that before mentioned in his *Book of Communion*. Where he affirms, that to say, the Church has power to *institute or appoint any Ceremony in Gods worship, lyes at the bottom of all the horrible Superstition and Idolatry, of all the confusion, blood, persecution and warrs, that have been for a long season in the Christian World*. But *Generalia non pungunt*. And therefore he tells you more particularly, that the *Common-Prayer* was the chief thing that enraged God to bereave us of our peace, and to permit every mans Hand to be lifted up against his Brother,

Brother, the last *Civil War*. These are his own words, *The great controversie that God has had with this Nation for so many years, and which he has pursued with so much anger and indignation, was upon this account, that contrary to the glorious light of the Gospel among us, the Wills and Fancies of Men under the name of Order, Decency and Authority of the Church, were imposed on Men in the Ways and Worship of God.*

This by the way is no modern slander, but fetched from those malicious Heathens in the dayes of St. *Austin*. For when the *Empire* was invaded by the barbarous *Goths*, the Heathenish Natives in *Italy* affirmed, that the cause of all that *confusion and blood, persecution and Wars* among them, was because of the poor Christians embracing of Christianity.

But who made Dr. *Owen* a Judge of Gods proceedings against *England*? Or informed him that the *Liturgy* of our Church in which we pray to be delivered from *Plagues* and *Famines*, *Battels* and *Murthers*, should be the procuring Causes of all such Calamities? It seems the Divine Judgments are not so great a deep but the *Doctor* can fathome them. I could tell him of some other *Jonas's* that raised the tempest of the last *Civil War*, and give him instances out of Sacred and Ecclesiastick Histories, how the cause of Truth and Goodness has been often blasted by unexpected providences. But to argue a little more closely.

That which moved God to inflict one Judgement upon us, may exasperate him to inflict the

ſame or a far greater. If then the *Common-Prayer* was the Fountain of all that *confuſion and blood*, which was ſhed the laſt *Civil War*, it might be the cauſe of our late ſweeping and conſuming Fire, when God was pleaſed (as the Prophet ſpeaks) *to pour out our Blood as duſt, and our Fleſh as dung*: When he was pleaſed *to deſtroy his own Houſes, where we and our Fathers praiſed him, and to lay all our pleaſant places waſt.* And then the King and his two Houſes of Parliament have made Laws not to ſecure but betray Chriſtianity, and to corrupt it with Idolatry and Superſtition, nay to provoke God to his Face, that he ſhall make one Judgment uſher in another till he has either deſtroyed us and made us become no people, or convinced us of the *Heatheniſm, Anti-chriſtianiſm, Idolatry and Superſtition* of the *Common-Prayer-Book*.

Zeph. 1. 18. Iſ. 64. 11.

But Sir, I could name ſome principles fetched out of Dr. *Owens* own writings, which have a more direct tendency in them, than the *Engliſh* Liturgy to introduce *Heatheniſm* and *Idolatry*, *confuſion* and *blood*, and ſo to make this whole Nation an *Aceldema* and a *Golgotha*.

I ſhall not preſume to examine all the principles of Independency as they are reckoned up by *Salmaſius* (who had thanks returned him from his Majeſty by Dr. *Morley* now Biſhop of *Winchester* for his Book) *viz.* That the Kingdom of Chriſt is inconſiſtent with Monarchy in a State: That all Kings (Chriſtians not excepted) are the Enemies of Chriſt; That none but *Independents* are Saints, &c. I ſhall content my ſelf only with three of the Doctors own dar-

darling Opinions, or Principles beſides thoſe already ſpoken of.

The Firſt is this, *That ſucceſs in any Cauſe or Enterprize declaims it to be lawful and juſt, and that to purſue it is to comply with the Will of God; becauſe it is to follow the conduct of his Providence.* The *Doctors* writings abound with this Divinity: But I ſhall only tranſcribe two or three paſſages which now occur to my thoughts. A little before the Murther of His Late Majeſty, he thus exhorts the Army-Saints at *Colecheſter*: 'Up and be doing you 'that are about the work of the Lord. Your Ene- 'mies are bread ready to be eaten, and yield you 'refreſhment. Do you think if our Armies had 'not walked in a trodden path, they could have 'made ſuch journeys as they have done of late? 'Had not God marched before them and traced out 'their way from *Kent* to *Eſſex*, from *Wales* to the 'North, their Carcaſſes long e're this had been caſt 'into the Field. Their work was done in Heaven 'before they begun it. God was gone over the 'Mulberry Trees; the work might have been done 'by Children, though he was pleaſed to imploy 'ſuch worthy inſtruments. They ſee I doubt not 'their own nothingneſs in his All-ſufficiency. Go 'on then, but with this caution, ſearch by all 'wayes and means to find the footſteps of the 'Mighty God, going before you. In the ſame Sermon, he farther tells his Auditors, '* A ſerious 'view of what God has done in this Nation of late, 'what Armies he has deſtroyed, what ſtrong holds 'demoliſhed, what proud haughty Spirits defeated---

Eben Ezer. p. 24.

2 Sam. 5. 24.

* p. 31, 32.

'is enough to make us admire the riches of his love 'all our dayes. We know what esteem a Man sets 'upon his Jewel by the price he gives for it. Sure-'ly God values them, for whom he has given the ho-'nors, the parts, the polities, the lives of so many 'Tall Cedars, as of late he has done.——And a 'little after. In the late Engagement in this Coun-'try, when God stirred us up with some others in 'these parts, to make some opposition to the Ene-'my at *Chelmsford*, what were think you the work-'ings of Gods Providences against them? How 'came it to pass that we were not swallowed up by 'them? For First, They were desirous to ruine us. 'Secondly, They were able to do it. Thirdly, They 'were resolved to do it. Fourthly, They were pro-'voked to do it. Fifthly, They were also invited 'to do it. Now being thus advantaged —— Why 'did they not attempt it ——? Is it not worth the 'while to see how much they were restrained? 'Was not much of Gods wisdom seen in mixing a 'Spirit of giddiness and error in the midst of them---? 'Was not his power seen in causing experienced 'Souldiers, as they were, with their multitudes, 'to be afraid of a poor Handful of unskilful men---? 'Was not his Justice exalted in keeping them only 'for the Pit which they digged for others? Doubt-'less the Hand of God was lifted up. How was it possible for the King to escape Death and his Adherents ruine, when all the Attributes of God were thus engaged against him? I will present you with one passage more out of *Iretons* Funeral Ser-mon, the main intent of which is to parallel him with

with *Daniel*. And he begins with wisdom, and
says there are two things which 'distinguish it from p. 5. 6.
'that Policy which God abhors. *First*, A graci-
'ous discerning of the Mind of God, according to
'his appearance of affaires wherein men are em-
'ployed, *Mic.* 6. 9. It is the VViſdom of a Man
'to see the name of God, to be acquainted with his
'Will, his Mind, his aim in things, when his pro-
'vidential voice cryeth to the City. All the works
'of God have their voice: those of signal providences
'speak aloud, they cry to the City: Here is the
'Man of Wisdom that can see his name in such
'dispensations. *Secondly*, Such acquaintance with
'the seasons of providence, as to know the duty of
'the people of God in them, 1 *Chron.* 12. 32. —— Now
'in both these did this gift of God shine in this de-
'ceased Saint. *And afterwards*, Daniels employ- p. 9.
'ment was the receiving and holding out from
'God, Visions of signal providential Alterations,
'disposing and transposing of States, Nations, King-
'doms and Dominions: What he had in Specula-
'tion was this Mans part to follow in Action: He
'was an eminent Instrument in the Hand of God
'in as tremendous providential alterations, as such a
'Spot of the World hath at any time received since
'Daniel foresaw in general them all: and this not
'as many have been carryed along with the Stream,
'or led by outward motives —— but seeingly and
'knowingly he closed with the Mind of God, with
'full purpose of Heart, to serve the will of the
'Lord in his Generation.

I have proceeded too far in quoting these pas-
sages,

ſages, becauſe the ſame things in other words were ſpoken by him as to the Death of our Martyred Soveraign. But this is ſuch *Alcoran-Divinity*, that I thought I could not make it too evident out of his writings. And if there be one Iota of Truth in it, *Mahomitiſm* is the beſt Religion in the World, and the Turks for Saint-ſhip may vye with the beſt of Chriſtians, having walked and acted by ſuch certain and ſteady Rules, as the conduct of providence in the proſperous ſucceſſes they have met with, in all their wars and undertakings. And is not Dr. *Owen* like to make a very excellent ſubject to his Majeſty, who has ſuch principles as theſe yet lodging in his Breſt? And is not His Majeſty like to be made a very powerful Prince by ſuch Doctrines as theſe now recited: But I proceed to the examination of his two other principles, both which are contained in that extolled Book of *Communion with God.*

His ſecond Principle is, *That Saints may retain their holineſs in the act of ſinning, and that whatever Law they violate, God will not impute it to them as a Sin.* For this ſee not only his whole *Folio* about *perſeverance of Saints*, but his *Communion with God*, where he tells you, *That Gods love cannot be heightned by any art of ours, nor leſſened by any thing in us.* And being ſenſible how nigh this bordered upon blaſphemy, he makes this * Objection: *Does not this come nigh blaſphemy, to ſay that God loves his People in their ſinning, as well as in their ſtricteſt Obedience?* All the material anſwer he returns to this, is very acutely and profoundly in theſe words, *God loves his*

p. 29.

* pag. 30.

*his people not their sinning.* So he loves *Judas* and the lapsed Angels, and so he loves his Old Friend and Master, *Oliver Cromwell.* *But will not this encourage to sin? Ans. He never tasted of the love of God, that can seriously make this Objection. The Doctrine of Grace may be turned into wantonness, the principle cannot: I shall not wrong the Saints by giving other answer to this Objection.* You see the Doctor is still charitable, for all those must be hated by God, that doubt of the Truth of this principle. And to make up his Mouth he has these words afterwards, * *Could any kind of provocation turn it* (i. e. Gods love) *away, it had long since ceased.* Ibid. * p. 33.

Now pray Sir, tell me, whether at the *Bottom* of this Doctrine does not *lye all the confusion and blood, persecution and warrs,* which we have seen, and might again have seen in this Nation, had not Authority secured it self and us against the spreading of it by the strong Bull-work of Laws, and by as rigorous an execution of them? For tell me what Villany any of our modern Saints would boggle at, who believe this principle? The worst of men have commonly the best conceits of themselves. And those that have so will be easily perswaded by an *Owen* or *Hugh Peters* or any *Conventicling Demagogue* that they are Saints: And if Saints, then they are sure of perseverance. *For Gods love towards them will not be lessened by* the greatest Sin reigning *in them, neither can any kind of provocation turn it away from them, for he still loves his people but not their sinning.* And therefore if they be his people, they may venture at Perjury or Rebellion, at killing of

Kings.

Kings or Murthering of Innocents: (for these things have not been only acted by Saints but declared them to be so) Any Villany shall be lawful, if it be successful. No immortality shall be inconsistent with Saintship, unless it be so scandalous as to expose the Faction (of which the person who commits it is a member) to publick censure, extirpation or disgrace.

The third Principle has as natural a tendency in it as either of the preceeding to ruine Christian Religion and Christian Societies, and *It is the modern pretending to and praying by the Spirit.* These are his own words in his forementioned Book------ p. 296. 'So desperate has been the malice of Satan, and 'wickedness of men, that their great endeavour has 'been to shut him (*i. e. H. Ghost*) quite out of all 'Gospel Administrations. His Gifts and Graces 'were not only decryed, but almost excluded from 'the publick worship of the Church, by the impo-'sition of an Operous Form of service, to be read 'by the Ministers, which to do is neither a peculi-'ar gift of the Holy Ghost to any, nor of the Mi-'nistry at all. It is marvellous to consider what 'pleas and pretences were invented, and used by 'learned men, from its Antiquity, its composure or 'approbation by Martyrs, the beauty of Uniformity 'in the Worship of God established and pressed 'thereby, &c. for the defence and maintenance of 'it. But the main Argument they insisted on, 'and the chief Field wherein they expatiated and 'laid out all their Eloquence, was the vain babling 'repetitions and folly of men praying by the Spirit.

'When

'When this was once fallen upon, all (at last as they 'ſuppoſed) was carryed away before them, and 'their adverſaries rendred ſufficiently ridiculous. So 'great is the cunning of Satan, and ſo unſearchable 'are the follies of the Hearts of men.

Theſe laſt words are the learned anſwer that he returns to the arguings of thoſe learned men; as he now calls them, though in one of his Sermons to the Parliament he declared them to be as void of Learning as Grace. And indeed it is a very ſubtle way of writing controverſies and anſwering Objections for any one that maintains a pernicious Knaviſh error, to make ſuch kind of replys to a rational Diſcourſe, that would rectify his Judgment and reduce him to the Truth. It is almoſt like that Diſputant, who ſuppoſed he had ſufficiently confuted the Papiſts by ſaying *Bellarmine*, thou lyeſt. The ſanctifyed Wits of our modern Saints have found out a commiſerating way of anſwering thoſe unanſwerable arguments, that are produced for the Government and Liturgy of the Church, and the Kings Authority in matters of Religion. For when you bring them to all imaginable abſurdities, they will deny the concluſion, though they know not how to return one word of anſwer to the premiſſes. This commonly is their Dialect. *Alaſs! Poor Soul! your Arguments proceed from the* cunning and malice of Satan, *from the reaſonings of the fleſh, and your enmity againſt the Spirit: They are Fruits of the* Old Adam, *and the infallible ſigns of men in a ſtate of nature and unregeneracy. For the carnal* Common-Prayer-Book *is only magnifyed by carnal formal Chriſtians:*

*You want the Spirit, but we enjoy it; and that enables us to discern the Spirituality and Truth of our wayes, and the Deformity and Formality of yours. Never talk to us of praying Non-sence, when we are filled with the Spirit, and have the personal indwellings of the H. Ghost.* Great is the cunning of Satan, and unsearchable are the follies of the Hearts of Men.

And indeed we may as well attempt to convince a blind man of colours, or a deaf man of sounds, as one of our modern Saints of folly and madness, that despises a Form of Prayer, and pretends praying by the Spirit. For this is just like the Doctrine of the Popish infallibility, that makes the error incurable and remedyless. For how is it possible that those should be convinced of an error who are perswaded they cannot err? And how will you perswade them, that there is any possibility of their error, who are confident that the Spirit of God does personally dwell in them, that it leads them into all Truth, and does immediately assist them in their devotions with its dictates and inspirations. So that this, and not the *Common-Prayer*, is the *Chimæra, yet none know what it is, nor wherein the power of it does consist, nor in whom reside.* I am sure those pretend most to it that are destitute of all intellectual and moral accomplishments; it being a question not very easy to be determined, whether ignorance in their minds, or viciousness in their lives be most predominant.

Let *Owen* and his whole Gang of *Independency* joyn their forces with him, and tell you one Characteristick Note, in which their praying by the

Spirit

Spirit differs from that which is so particularly spoken of by the learned Dr. *Casaubon* in his excellent Treatise of *Enthusiasm*, concerning *Hacket* who was executed for blasphemy in the Reign of Queen *Elizabeth* and *Ignatius Loyola*, the Founder of that blessed Brotherhood of the Jesuits. I am sure all Writers, that ever I yet met with who speak of the *Ruach Hakkodesh*, of the holy spirit and its inspirations, tell us, That it ever took up its residence in the superiour purer faculties of the Soul, that it never acted only upon the Fancy or imagination, that its effects were allwayes as serene and calm as the upper Region, that its dictates were ever the principles of sober Wisdom, of pure and unspotted piety and virtue, such as tended to the Honour of God and good of Mankind.

But as for *Enthusiastick* Sectaries, they are men generally of illiterate minds, unpolished manners, and hearts full fraught with malice, impatience, discontent, pride, vain-glory and all those mental vices, which render them the Incendiaries of humane Societies, and declare them to any sober person to be rather inspired by the Devil, than the Holy Ghost, God blessed for ever. This I am not affraid to tell you, although the *Doctor* would not have those to be * accounted Christians, that contemn the spirit in these kind of persons, and tell them of their Non-sence.

* *Commun. with God.* p. 297.

And if I may use the *Doctors* own words, *I will* for once *take leave to say what is upon my heart, and what (the Lord assisting) I shall endeavour to make good against the whole World* of *Enthusiasts, viz.* That this

principle of *praying by the Spirit*, will cut the Throat of all Government; That no Laws are able to ſtand againſt its aſſaults and batteries, there being no manner of ſecurity for that Society, where it does prevail: That when the Fire was at its height at *London*, it was tame and merciful in compariſon of a Sectary armed with power and pretences of the ſpirit: That our Natural Bodies may as well thrive in a Feaver, and be at eaſe upon a Rack, as Chriſtianity proſper under *Enthuſiaſm*: That praying by the ſpirit leads to it: And that to any rational impartial Heathen, *Mahometiſm* would appear to have as much of reaſon and eſſential goodneſs in it, as Chriſtianity when conducted and practiſed by the ſecret whiſpers and impulſes of the ſpirit, in every one who has ſo much confidence as to pretend unto it.

And yet Sir, I ſhall not preſume to make any of theſe things good, as the *Doctor* does his aſſertion, from the *Revelation*. I have more modeſty than to affirm that any part of that myſterious Book makes a diſcovery of any of thoſe foremention*ed Hypotheſes*. *For Renowned Mr.* Hales *informs me, that the Ancients (who certainly knew as well how to expound it as Dr.* Owen*) ſeemed to have made a Religion not to meddle with it, and thought it much better to admire it with ſilence, than to adventure to expound it: And therefore among their labours in expoſition of Scripture, ſcarcely is there any one found that has touch't it. But our Age has taken better heart: And ſcarcely any one is there, who has entertained a good conceit of their own*

*own abilities, but he has taken that Book as a fit argument to spend his pains on.*

And because you should not harbour any hard thoughts of me, as if by the preceeding Affections, I were of the opinion of Mr. *Hobbs*, who will by all means have the notion of a spirit to imply a contradiction, and denyes its workings upon the Souls of men; I shall acquaint you what I apprehend of it in the words of that brave man before mentioned, which are so full, rational and satisfactory, that they are not lyable to the just exceptions either of *Atheist* or *Enthusiast*. I shall transcribe them at large, and they are these that follow.

'As for those marvellous Discourses of some, 'framed upon presumption of the *Spirits* help in pri-'vate, in judging or interpreting of difficult places 'of Scripture, I must needs confess that I have often 'wondred at the boldness of them. The *Spirit* is a 'thing of dark and secret operation, the manner of 'it none can descry. As underminers are never 'seen till they have wrought their purpose; so the 'spirit is never perceived but by its effects. The 'effects of the spirit (as far as they concern know-'ledge and instruction) are not particular informati-'on for resolution of any doubtful case (for this 'were plain Revelation) but as the *Angel* which 'was sent unto *Cornelius*, informs him not, but sends 'him to *Peter* to School: So the Spirit teaches not, 'but stirrs up in us a desire to learn; Desire to learn 'makes us thirst after means: And pious sedulity and 'carefulness makes us watchful in the choice, and 'diligent in the use of our means. The promise to

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'the Apoſtles of the ſpirit, which ſhould lead them
'into all truth, was made good unto them by private
'and ſecret informing their underſtandings, with the
'knowledge of high and heavenly Myſteries, which
'as yet had never entred into the conceit of any
'man. The ſame promiſe is made to us, but ful-
'filled after another manner. For what was writ-
'ten by Revelation in their Hearts, for our inſtru-
'ction have they written in their Books. To us for
'information, otherwiſe than out of Books, the
'Spirit ſpeaks not. When the Spirit regenerates a
'man, it infuſes no knowledge of any point of faith,
'but ſends him to the Church and to the Scrip-
'tures. When it ſtirrs him up to the newneſs of
'life, it exhibits not unto him an inventory of his
'Sins, as hitherto unknown; but either ſuppoſes
'them known in the Law of Nature, of which no
'man can be ignorant; or ſends him to learn them
'from the Mouth of his Teachers. More than this
'in the ordinary proceeding of the Holy Spirit, in
'matter of inſtruction, I yet could never deſire. So
'that to ſpeak of the help of the Spirit in private,
'either in dijudicating or interpreting Scripture, is
'to ſpeak they know not what. Which I do the ra-
'ther note; Firſt, becauſe by experience we have
'learnt, how apt men are to call their private con-
'ceits, the Spirit: And again, becauſe it is the ſpe-
'cial error, with which St. *Auſtin* long ago charg-
'ed this kind of men. *Tanto ſunt ad ſeditionem fa-*
'*ciliores, quando ſibi videntur ſpiritu excellere.* By ſo
'much the more prone are they to kindle Schiſm
'and contention in the Church, by how much they
ſeem

'seem to themselves to be endued with a more 'eminent measure of the Spirit than their Breth-'ren.

I never yet met with more Truth and Reason in any Author, who would undertake to explain the Offices and Operations of the Holy Ghost, than in the Words of that great Scholar and Divine. They are so full, safe, and satisfactory, that they do not expose either private Christians to the impostures and delusions of the Evil Spirit, nor the Christian Religion to the scorn and derision of *Atheists*, nor Christian Societies to those Schisms, confusions and seditions which will bury all Order and Government in the Dust. But all these mischiefs are naturally effected by the modern way of pretending to and praying by the Spirit. I would insist a little longer upon this Argument, had not the Author of the *Friendly Debates* saved me a labour.

All that I shall farther say to it is, that it unavoidably leads persons infected with it, to the Gulf and dotages of Enthusiasm: And that not only persons unstable and ignorant in the principles of Religion, but those that have their minds beautifyed with great measures of learning and knowledge. If you please I will try this experiment in Dr. *Owen*, who was either a down-right Enthusiast himself, or which is worse, he endeavoured to make others so. Read his own words; 'Where is the 'God of *Marston-Moore*, and the God of *Naseby*, 'is an acceptable expostulation in a Gloomy-Day. 'O what a Catalogue of Mercies has this Nation 'to plead by in a time of Trouble! God came from 'Naseby, Eben-Ezer. p. 13.

'*Naſeby*, and the Holy one from the Weſt: *Selah*:
'His glory covered the Heavens, and the Earth
Ibid. 'was full of his praiſe. He went forth in the
'North, and in the Eaſt he did not with hold his
* p. 15 'Hand. *And after*, * He that is called to ſerve
'Providence in high things, without ſome eſpecial
'diſcovery of God, works in the dark, and knows
'not whither he goes, nor what he doth. Clear
'ſhining from God, muſt be at the bottom of deep
'labouring with God. What is the reaſon that ſo
'many in our dayes, ſet their Hands to the Plow,
'and look back again? Begin to ſerve Providence
'in great things but cannot finiſh? Give over in the
'heat of the day! They never had any ſuch Reve-
'lation of the mind of God upon their Spirits, ſuch
'a diſcovery of his excellencies as might ſerve for
'a bottom of ſuch undertakings. Men muſt know
'that if God has not appeared to them in bright-
'neſs, and ſhewed them the Horns in his Hand hid
'from others, they will deny God twice or thrice,
'before the cloſe of the work of this Age. If you
'have no great diſcoveries, you will wax vain in
'great undertakings. Now workings on old bot-
'toms, are like new Wine in old Bottles, both are
*Ibid. p. 16. 'ſpoiled and loſt. * Let new Light be derided
'whilſt men pleaſe, he will never ſerve the Will of
'God in his generation, who ſees not beyond the
'line of foregoing ages. And Dr. *Owen* had ſuch a
Diſcovery of the Counſel of Heaven made to him,
that he told the *Rump* not only of ſome ſingle per-
ſons that were to be devoted to deſtruction, but
of a whole Nation together, *viz. Ireland*. Theſe
are

are his own words; *Of how many Congregations in this Nation, may the Prayers, Tears, and supplications for the carrying on of the work of God in* Ireland *be written with the lines of emptiness? — How many that began with the Lord in that work, did never sacrifice at the Altar of* Jehova-Nissi: *Nor considered that the Lord hath sworn to have VVar with such Amalekites as are there from Generation to Generation?* Exod. 17. 15, 16. *They have forgotten that* Ireland *was the first of the Nations that laid wait for the Blood of Gods people, and therefore their Latter end shall be to perish for ever.* Numb. 24. 20. He had a great deal more tenderness for those which he calls his * *Kinsfolks in the flesh*, namely *VVales*, where he laments, that *nothing will serve some of them but their old Road of beggarly Readers in every Parish.*

*Stedf. of prom. & sinfuln. of flag. p. 35, 36.*

* *Gods pres. with his people.* pag. 37.

And now Sir, If what I have already written be not sufficient to alter your Opinion concerning this *Doctor*, I must entreat you in the last place to peruse the 34. Chapter of his Book against the *Socinian Biddle*; Where you will meet with such impious passages of his pen against the prayer of our Lord and Saviour, that I think many *Jews* and *Infidels* have been much more modest in blaspheming of his person. For he does not only tell us, *That there is no promise of acceptation annexed to the saying of that prayer, and that the using of that form does delude and harden innumerable poor Souls; but that it is a charm* or kind of Witchcraft *in Gods worship, nay that it confirms many in their Atheistical blaspheming of Gods spirit, and that the repetition of it is in plain terms ridiculous.*

Sir, I appeal to your reason, whether *Owen* in these words has not done more dishonor to Christ in thus vilifying and blaspheming of his prayer, than ever he has or can bring honor to his person in the vindication of his Deity. And I may boldly say, that unless it were *Hacket*, *Nailor*, or that vile person who not many years since belched out from a *Balcony* such indignities against the Saviour of his Soul, there was ever any of this *English* Nation guilty of greater blasphemy against the second person of the Sacred Trinity as the Doctor I now write of. But I hope what you have already read, will not only make you but all persons wary and cautious in conversing with his writings, and also satisfyed concerning the goodness of the *Common-Prayer*, since he throwes no more dirt upon that, than he does upon the prayer of Christ himself.

Being now almost come to the conclusion of my Letter, I must remind you of your promise and that is the concealment of my name. And indeed I have so great experience of the goodness of your nature and the honesty of your principles, that I verily believe you have a greater reverence for your word than Dr. *Owen* has for his Oath. And therefore I need not tell you that I have displayed a person, who is not *Ignoti & obscuri nominis*, one like my self, cloistered in obscurity, known to few, and enemy to no man. But I have written concerning him who is the *Prince*, the *Oracle*, the *Mitropolitan* of *Independency*, the *Achitophel* of *Oliver Cromwell*, or which is more than all, concerning *John Owen D.D. A Servant of Jesus Christ in the Work of the Gospel*; and

and that in the ſame ſence as the innocent, meek and devout Chriſtian is the Servant of the Devil in the Work and Vaſſallage of Sin. And by appearing againſt this *Goliah*, I exaſperate a party of Men as ſubtle, bloody and malicious, as ever yet aroſe in the Chriſtian Church. You know what I told you at our laſt meeting, namely, That the conformable Clergy (and thoſe too who will defy all the World to tax them with the leaſt inſobriety, negligence or ill manners) were abuſed upon the publick Roads, and in the open ſtreets, and that ſome *Papiſts* before this laſt *Act againſt Conventicles* did joyn with the *Independents*, and threatned an inſurrection, if they might not be allowed Liberty of Conſcience. So that if the times had turned, as was expected, I looked for no more mercy from the *Congregational* Saints in *England*, than the renowned *Montroſs* (pardon the compariſon) found from the *Claſſical* Saints of *Scotland*. You ſee then that the natural principle of ſelf-preſervation prompts me to the concealment of my name.

If any perſon be inquiſitive to know me, I ſhall give him this account of my ſelf, ſo far as concerns the ſubject matter of this paper, *viz.* That although I ſucked Loyalty together with my Mothers Milk, and loved the King and Biſhops before I knew what either meant, yet when I was able in ſome meaſure to give an account of the reaſon of my Faith, and that both as to the Doctrine and Diſcipline of the Church, I was ever (and am ſo ſtill) againſt the inflicting of any ſharp penalties upon thoſe that differ from us in matters of Religion, unleſs they did

oppose morality, endanger Government, and the Christian Religion it self.

I think all three were not long since in as great danger, as *Isaac* was when he had the Knife at his Throat. But blessed be that merciful and wise Providence that has done so much towards the prevention of our Ruine, in making His Majesty and His Great Counsel of *Parliament* instrumental to rebuke that *Enthusiastick Owenistical* Spirit, which was likely to infect and destroy the whole Nation.

Think not the last words strange. For if they had been accounted the best, nay the only Christians, who did not only separate from the Church, but account it unlawful to call any publick place of lawful Assembly by that name; if those had been esteemed the only knowing Saints, who are as sottishly ignorant in the concerns of Religion, as ever any of our Ancestors were in the darkest times of Popery: If the bold Hands of evil minded men had been still permitted to have scattered their Tares, to have opposed the established Religion, to have affronted it with their numerous Conventicles, when, where and as many as they had pleased, to have dishonoured it by making Farmers, Millers, Coblers, and the lowest of the people its Ministers and Attendants, certainly Christianity in this Kingdom had been as short liv'd, as Monarchy would have been in the State, and Episcopacy in the Church.

I could now for a Conclusion of this Letter, present you with many methods, that have been used of late by all sorts of Sectaries, especially the

*Inde-*

*Independents*, by which their Faction might thrive, and grow numerous, and the Honour of His Majesties Government and the *English* Church might be wea'ned and ecclipied. I will present you with one instance because it does so nearly resemble the policy of the Papists. Sir *Edwyn Sandys* in that excellent Tract of his called *Europæ Speculum*, speaking of that base and vain device of the Papists, *in inventing and spreading false news in favour of their Religion*, tells us amongst many other Storys, that whilst he was in *Italy*, *There came solemn news that Beza drawing towards his Death, had in full Senate at Geneva, recanted his Religion, exhorting them if they had care to save their souls, to seek reconciliation with the Catholick Church, and to send for the Jesuits to instruct them &c.* Just such another story the Sectaries invented of a loyal Gentleman, one *Major Wild* of *Worcester*, who departed this life the last January. Sir, you must know to his immortal houres, that he would not be brib'd by a Sectary to let the penal Laws lye dorment, but had a more tender regard to the discharge of his duty by observing of his Oath, than the preserving of his Estate in courting of their kindness against the next change of Government. But so soon as it pleased God to deprive his Country of so active an Instrument of its settlement and peace, the Sectaries had presently this lye in their Mouths, that he had declared as great penitence for his proceedings against thse Godly people, as ever St. *Paul* did for his persecuting of the Church; that if God would be pleased to spare his life, he would not only lay down his Commission, and forbear acting for the

pag. 143.

time

time to come, but declare to the World his hearty ſorrow for what he had done in the time paſt. This and much more was publiſhed in many Markets and Conventicles of *Worceſter-ſhire* and the adjacent *Counties*, to the unſpeakable comfort of the Holy Brother-hood and Siſter-hood. And Thanksgivings were returned to Heaven firſt for his death, and then for his Converſion. But the Reverend *Dean* of *Worceſter*, Mr. *Taylor* Miniſter, and Mr. *John Aſtly* Gentleman of that Loyal *City* atteſt the quite contrary, namely, That it is a meer forgery and ſlander invented by the Sectaries, that never any Soul left a Body, which retained a more firm Loyalty to its Prince, and a greater reverence and love to the *Engliſh* Church than his did, and that one great Argument which yeilded him comfort upon his departing bed, was a ſerious reflection upon the zealous and faithful diſcharge of his duty unto both. But it ſeems now that the *Catholick Cauſe* and the *good Old Cauſe* are convertible, and any lye is lawful which tends to the promotion of either.

I could fill a whole Volume with inſtances of this nature, but I hope what I have already written will rectify your Judgment and open your Eyes to ſee that the *Oateniſts* are no Changlings, declaring themſelves only to be pardoned into freſh Treaſons, and indemnifyed into new Rebellions. Indulgences and Accommodations are but as Spiders Webbs which ſuch venemous buzzing inſects would preſently break through, and as Truces to an old Enemy, who would preſently rally up his forces and improve his

his Hostilities. So that if the Authority of this *English* Nation had forgot the *English* Rebellion, and had permitted it self to be cully'd and cheated by the baffled pretences of Conscience and Reformation, it had not only fallen scorn'd by its enemies, but unpitty'd by its friends, and that as a Martyr to its own Fondness and a Sacrifice to its own Credulity.

If this be not sufficient to alter your Opinion concerning Dr. *Owen*, your commands may engage me to give you a farther satisfaction, for I shall be ever ready to approve my self

Sir,

*Your most affectionate and ready Servant*

A

# POSTSCRIPT

To the Worthy Author of that Late

# DISCOURSE

Of

## Ecclesiastical Polity.

*Sir*,

THe World has long expected your reply unto that Author, who not long since appeared against your *Ecclesiastical Polity*: Whom the matter of the Book it self, the manner of its writing, the confession of Sectaries, and the voice of all parties declare to be Dr. *Owen*. A person, whom in the preceeding pages I have endeavoured to make known more to himself than to his Friend, who esteemed him to be as infallible in his dictates and writings, as ever any blind Papist did the Pope, when he talked *ex Cathedrâ*.

The Truth is when I first read your Book and those * two other Gentlemen, who together with your self have so successfully appeared in the defence of the *English* Church, I concluded that nothing was wanting in your writings but your names, that all good Christians and good Subjects, might pay you as much respect for your learning and merits, as he

* *The Authors of the Friendly Debates, and the Author of Toleration Discussed.*

the Sectaries do railing and reproaches. But you must allow this kind of Creatures a liberty to snarl though they cannot bite. And indeed they may with as much ease recall the confusion of Tongues, and make all Nations of one Language, as return one word of a rational answer to any of your learned labours. All that have hitherto appeared against any of you, have been such Thick-scull'd Scriblers, that the very *Fanaticks* themselves ought to thrust them out of their Synagogues, because of those crazy, lame and diseased answers, which they have returned to your Arguments. Next to the Papists never cause was so triumphed over as is that of the Sectaries: So that if their Tongues had been able to do no more mischief than their pens, there had been little need of the last *Act of Parliament*: For their *Conventicles* would have been as empty of Auditors, as they were of Reason and Divinity.

But it was high time for Authority to interpose its power by enacting of that brave Law. For the Sectaries began not only to trample upon the Kings mercy and clemency, but to upbraid and deride it, nay to defy and scare him with their multitudes. You cannot imagine how many of the *Country-Coridons*, as well as the finical spruce Citizens were preached out of the deadly sin of *Allegiance* into the *Angelical* state of Rebellion; how many Saints were listed for the Field, and how their whole *Rubrick* was writ in blood, and nothing was wanting but a *Lambert* or a *Ludlow*, to lead out their several Assemblies, and make one general *Conventicle* at *Edg-Hill*.

I have ſtudiouſly declined the returning of the leaſt reply to any of the Doctors *Conſiderations* upon your Book. For I would neither injure the Cauſe, which you are to vindicate, by a weak defence, nor diſappoint thoſe whoſe deſires you are to ſatisfy, by depriving them of your learned labours. All that I can perceive in this anſwer, is, that he has endeavoured to manage the concerns of a Faction, rather than of Truth and Peace, and ſo has acted more the part of a Sophiſter than a Divine. For I never read any one of reputed Learning, who did more mangle and miſtake Arguments, pervert ſence and overlook the whole ſtate of the Controverſy, as your *Antagoniſt* does in his whole Treatiſe. But you know it is the property of ſome ill-natur'd *Animals*, not only to lick up their own Vomits, but to bark and be angry with the light.

Yet though the *Doctor* has been ſo defective in his Reaſonings, I will aſſure you he exceeded you in his Politicks; For he ſo ordered his matters, that ſome Members of *Parliament* had his Books by unknown Hands laid in their lodgings, whilſt they were buſied in attending the concerns of their King and Country; thinking that if they would not be at the expence of ſo much money, as to purchaſe them of his *Bookſeller*, yet they might venture the loſs of ſo much time, as to give the *Doctors* Books a reading, when the *Doctor* was ſo kind to give them his Books. But I know your Soul to be more generous, than to make uſe of any unworthy projects, though they were to compaſs even a lawful end. The *Romans* denyed thoſe *Conſuls* a Triumph,

that

that conquered their Enemies by Arts wicked and unjuſt. And certainly it would have leſſened the glory of your Pen, if the cauſe of Truth, Loyalty and Peace undertaken by you, had been polluted by ſuch pittiful and ſordid ſhifts. Theſe are thoſe Attractives in your Books, that will allure the pooreſt Scholar to purchaſe them at the deareſt rates. Let therefore the *Owenists* and the reſt of the Sons of *Corah* by ſuch methods make their cauſe as infamous in the management of it, as it is wicked and vile in its own nature.

But that which I chiefly intend in this *Poſtſcript* is to ſhew you, that Dr. *Owen* has been as great a *Weather-Cock* in his principles about Government, Toleration and Liberty of Conſcience, as he has been a Rebel to his King in his Loyalty and *Allegiance.*

For when he was *Presbyter John* who more againſt Toleration than your *Antagoniſt.* Read his *Countrey Eſſay for the practice of Church Government*, and * there you will find how he aſſerts what he conceives to be *certainly true in this point.* And he lays down theſe two following poſitions. 1. 'That 'Hereſies and errors ought not to be tolerated: 'that is, men ought not to connive at, or comply 'with thoſe wayes and opinions, which they are 'convinced to be falſe, erroneous, contrary to 'ſound Doctrine, and that form of wholeſome 'words, which is delivered to us —— : Eſpecially if 'credibly ſuppoſed to ſhake any fundamentals of the 'Common Faith; but with all their ſtrength and 'abilities, in all lawful wayes, upon every juſt call,

* pag. 69.

'to oppose, suppress and overthrow them, to root 'them up and cast them out, that they may not as nox-'ious Weeds and Tares overgrow and choak the good 'Corn, amongst which they are covertly scattered: 'All predictions of false Christs, false Prophets, false 'Teachers, to come, to be avoided; all cautions to 'try Spirits, to avoid Hereticks, beware of Sedu-'cers, keep close to the Truth received, so hath 'the Doctrine of Nicolaitans ——: The Epithites 'given to, and descriptions made of Heresies, that 'they are pernicious, damnable, cankers, works of 'the flesh and the like, are all incitations and en-'couragements, for the applying of all expedient 'means, for the taking out of the way these stum-'bling Blocks ——. 2. That any Doctrine tend-'ing undeniably in its own nature (and not by strain-'ed consequences) to the disturbance of the Civil 'state, may be suppressed by all such means, as are 'lawfully to be used, for the conservation of the 'peace and safety of that state ——. And there-'fore they whose Faith is Faction, and whose Reli-'gion is Rebellion, I mean the Jesuits and Jesuitical 'Papists, some of the Articles of whose Creeds are 'directly repugnant to the safety, yea being of Com-'monwealths, wherein themselves and men of their 'own perswasion, do not domineer and rule, may 'be proceeded against by them, who bear not the 'Sword in vain. The like may be said of men se-'ditious under any pretences whatsoever, like the 'Anabaptists at Munster.

But about two years after when *Independency* had dismounted *Presbytery*, and the *Doctors Spiritual Refresher*,

*Refreſher*, *Oliver Cromwell* was to be ſeated in his Throne: And when this could not be effected but by reviving old Hereſies, raiſing new Schiſms, and ſetting up of new Factions, that ſo the party might unite into a Body to ſupport his power and Tyranny, then the *Doctor* preaches and writes that a ſpiritual liberty may be granted every Perſon and Sect, unleſs it were thoſe who continued loyal to their lawful King, and true to their Mother-Church.

He Writes a whole Tract for Toleration, which he annexes to the Sermon that he preached the day immediately after the Kings Death. And in that he tells the *Rumpers*, * *That error has as much right to a forceable defence as Truth* * *That there is no Judge in caſe of Hereſy as a thing civilly criminal. For the ſecular Magiſtrate is not entruſted with ſuch a power to judge what is Hereſy or error, or what is not, and it is vile, ſordid, unwarrantable and exceeding unworthy of a rational man, much more ſuch as are ſet over the people of the land, that the ſame perſons muſt determine the cauſe and appoint the Puniſhment or proceed to puniſhment upon others judging of the fault.* * And becauſe St. *Paul ſayes there muſt be Hereſies for the manifeſting of thoſe that are approved, therefore the Goſpel in caſe of error or Hereſy ſeems not to favour any courſe of violence, I mean of civil penalties.* He quite invalidates ye * *plea for the puniſhment of erring perſons, taken from the penal conſtitutions under the old T. againſt Idolaters.* He * grants that there were Laws enacted of old by *Theodoſius*, *Valentinian*, *Martin*, which *provide* (ſome of them)

* pag. 63.
* p. 86, 87.
* p. 89.
* p. 57.
* 61.

for

for *the Death of Seducers*, *yet I can look upon them* (sayes he) *no otherwise*, *but as the very bottom stones of the Tower of Babel.*

But this *Doctor* (Dutchman like) could Sail with every Wind: And therefore when the Quakers would come into St. *Maries* Church in *Oxford*, and there put on their Hats at his Prayer, as he did his Beaver at saying of the Lords Prayer: When *Oliver* knew not what to do with the Factions he had made, but that each of them singly taken had so much confidence if not strength as to oppose and confront him in his Government; then this pest of the Age took his Text from *Cromwells* Counsel-Table, and *Proteus*-like, assumes that shape which was most profitable and conducing to his Masters ends: And therefore notwithstanding his zeal in 1648. yet before 1652. he altered his Mind. *In eo stant consilia quod sibi conducere putat.* In one of the *Olivarian Parliaments* he thus proclaims their Duty about Toleration. 'It is well known what a trust by Gods own 'appointment there was invested in the Rulers, 'Judges, Kings and Magistrates of the Judaical state 'and Church under the *O. T.* in reference to the 'wayes and Worship of God: The prosecution and 'execution of the Laws of God, concerning his 'House and Service being committed to them; fur-'ther when they faithfully discharged their Trust, 'promoting the Worship of God according to his in-'stitutions, encouraging, supporting, directing, re-'proving others, to whom the immediate and pe-'culiar administration of things sacred were com-'mitted, destroying, removing what ever was an 'abomina-

*A Serm. preached before the Parl. Oct. 13. 1652. pag. 41, 42.*

'abomination to the Lord, it was well with the 'whole people and Church, they flouriſhed in peace, 'and the Lord delighted in them —— : And on the 'other ſide, their neglect in the diſcharge of their 'duty was then commonly attended with the Apo- 'ſtacy of the whole Church, and great breakings 'forth of the indignation of the Lord. *And again* '* The Lord hath promiſed, that the Magiſtrates * pag. 44. 'whom he will give, owne and bleſs, ſhall put forth 'their Power and Act in that capacity, wherein he 'hath placed you in the World. For the good, 'furtherance, proſperity of the truth and Church of 'Chriſt; they ſhall protect them with their power, 'feed them with their ſubſtance, adorn them with 'their favour, and the priviledges wherewith they 'are intruſted: They ſhall break their forcibly op- 'preſſing adverſaries ——. * *Again*, It (i. e. the Goſ- * pag. 47. 'pel) will intereſt any people in all the promiſes, 'that are made for the uſing of the Church, to 'threſh, break, deſtroy, burthen, fire, conſume and * p. 49. 'ſlay the Enemies thereof ——. * *Again*, it is the 'duty of Magiſtrates to ſeek the good, peace and 'proſperity of the people committed to their charg, 'and to prevent, obviate, remove, take away every 'thing that will bring confuſion, deſtruction, and 'deſolation upon them. And in the following page, 'the things that are oppoſite to the good of any 'Nation are of two ſorts. 1. Such as are really, 'directly, and immediately oppoſed to that ſtate 'and condition, wherein they cloſe together and 'find proſperity. In general, ſeditions, tumults, diſ- 'orders; in particular violent or fraudulent breakings

in

'in upon the reſpective deſigned bounds, priviledges, 'enjoyments of ſingular perſons ——. If Rulers 'were Atheiſts, yet ſuch evils as theſe tending to 'their diſſolution they would with all their ſtrength 'labour to prevent, either by watching againſt their 'Commiſſion, or inflicting vengeance on them that 'commit them ——. 2. Such as are morally and 'meritoriouſly oppoſed to their good and welfare, 'in that they will certainly pluck down the Judg-'ments and Wrath of God upon that Nation or 'People, where they are practiſed, and allowed---- 'The ſole reaſon why (i. e. Magiſtrates) ſheath the 'Sword of Juſtice in the Bowels of Murtherers, 'Thieves, Adulterers, is not becauſe their outward 'peace is actually diſturbed by them ——. But 'principally becauſe he in whoſe ſtead they ſtand---- 'is provoked by ſuch wickedneſs to deſtroy both 'the one and the other: And if there be the ſame 'reaſon to be evidenced concerning other things, 'they alſo call for the ſame procedure. When he had told his Auditors this, and much more, he concludes his Sermon with theſe three directions. '1. L[a] bour to be fully perſwaded in your own minds, 'that you be not carried about with every Wind---- 'it is a ſad condition, when men have no zeal for 'truth, nor againſt that which is oppoſite to it, 'whatever they ſeem to profeſs ——. This is the 'proper condition of them whom God will ſpew 'out of his Mouth. 2. Know that error and falſe-'hood have no Right or Title, either from God or 'Man, unto any priviledge, protection, advantage, 'liberty, or any good thing you are intruſted with-

'all;

'all; to diſpoſe that unto a lye, which is the right 'of and due to truth, is to deal treacherouſly with 'him by whom you are employed: All tenderneſs 'and forbearance unto ſuch perſons as are infected 'with ſuch abominations is ſolely upon a civil ac-'count, and that plea which they have for tranqui-'lity, whilſt neither directly nor morally they are 'a diſturbance unto others. 3. Know that in things 'of practice, ſo of perſuaſion, that are impious and 'wicked, either in themſelves or their natural and 'unconſtrained conſequences, the plea of conſcience 'is an aggravation of their Crime: If mens Con-'ſciences are ſeared, and themſelves given up to a 'reprobate mind, to do thoſe things that are not 'convenient, there is no doubt but they ought to 'ſuffer ſuch things, as to ſuch practices are deſigned 'and appointed.

Sir, Theſe are ſome of the inconſiſtencies that I have tranſcribed out of *Owens* writings, ſo far as they concern the controverſy between you and him. How he contradicts himſelf and overthrowes his own principles in his *Truth and Innocence vindicated*, I ſhall leave to be examined by the care of your pen. But I hope you and every unprejudiced perſon will perceive by what I have done already, that there was no conſtancy in the very impieties of this perſon, but that he varied his villanies, even as he increaſed his guilts. When ever therefore you pleaſe to undertake him, let me entreat you to conſider his diſtemper, namely, that the errors of his mind are become habitual. And you know perhaps who it was that ſaid, *Vnſound Minds are like*

*unsound Bodies, the more you feed, the more you poyson them.* Good Sir therefore, deal with him as a *Pharesy*, as one whose Diseases are sullen and refractory, that are very difficulty expelled, though perhaps they had an easy admission. I do assure you he still endeavours to merit Heaven by a kind of *Antiperistasis*, as you will perceive if you please to bestow some of your precious Minutes in the perusal of the preceeding Letter. And since the *Doctor* in one page of his Book gives you his word, that if you proceed in your tart way of writing, you shall not expect any farther opposition from his pen, let me desire you notwithstanding his former perjuries and perfideousnes, that you would for once rely upon his promise. For I would not have Scholars time wasted, nor any mans Soul endangered, by perusing any more of his *Vindications*, though he were as generous to all his Readers, as he was to some before mentioned, *viz.* to bestow them *gratis*. Go on Sir, to heal the wounds, that Christianity has received from Sectaries, and especially the *Oweniste*, and thereby you will oblige all lovers of true piety and peace, and in particular

Sir,

*Your most faithful and for ever devoted Servant*

A N

# Independent Chatechiſm:

Made in imitation of

## Dr *OWENS* CATECHISM,

At the end of his BOOK

AGAINST

## Mr BIDDLE.

Q. *What is Religion?*

*A.* Worſhipping of God according to the Spirit.

Q. *What is it to worſhip God according to the Spirit?*

*A.* To pray and act by the inſpirations and dictates of the Spirit.

Q. *But are not inſpirations now ceaſed in the Church of Chriſt?*

*A.* No, there is an indwelling of the Spirit in all true Believers.

Q. *Who are true Believers?*

*A.* Thoſe that are for Liberty of Conſcience, and hate the Common-Prayer.

Q. *Why are true Believers for Liberty of Conſcience?*

*A.* Becauſe that cut off the Kings Head, and it was once hoped might have done the ſame kindneſs for this.

Q. *Why are true Believers ſo much againſt the Common-Prayer?*

*A.* There is a probability elſe that the whole Nation would be in love with it.

Q. *What danger is there in that?*

*A.* Much every way; for then England may be reduced to ſober apprehenſions of Religion and reverend thoughts of Authority.

Q. *Are true Believers then ſo much againſt the preſent Authority?*

*A.* Yes, for all Gods people are holy, and the preſent Rulers take too much upon them.

Q. *Do the preſent Rulers take more upon them, than thoſe we had in the times paſt?*

*A.* Yes, for they forbid private meetings, and enforce men by penal Laws to come to that Popiſh place called a Church.

Q. *May not the preſent Rulers as well forbid private meetings, as the former Rulers forbid the* Common-Prayer?

*A.* No,

*A.* No, becauſe the Common-Prayer is full of Idolatry and Superſtition, but no ſuch things are in any private Meetings.

Q. *Is it unlawful to call the place of Gods publick worſhip a Church?*

*A.* Yes, becauſe Gods people are only his Church.

Q. *But did not true Believers enforce men to take the Covenant, and after that the engagement? Why may not then the preſent Rulers enforce men to come to Church?*

*A.* Thoſe were true Believers, but the preſent Rulers are Unbelievers: Thoſe Oaths were for the extirpation of Monarchy, Popery and Prelacy: But thoſe which are called Churches were built by Papiſts, and abuſed by them to Idolatry and Superſtition.

Q. *Many of the houſes of true Believers were built by Papiſts, may not therefore true Believers preach and pray in them?*

*A.* They may pray their own prayers, for thoſe ſanctify their houſes: But the Common-Prayer does more and more pollute them.

Q. *Muſt no Authority be obeyed that is unbelieving?*

*A.* No, unleſs it be for the Good Old Cauſe, and its appearing, for that ſanctifies and regenerates it though wicked and unholy.

Q. *What is the Good Old Cauſe?*

*A.* The pulling down of Monarchy and ſetting up of a Common-wealth.

Q. *How may that be effected?*

*A.* By erecting an High Court of Juſtice.

Qu. *How*

Q. *How may an High Court of Justice be erected?*

A. By creating fears, jealousies, and discontents in the people, by telling them of the wickedness of the Court, the decay of Trade, the greatness of Taxes, the invasion of their Liberties, &c.

Q. *Will that do the feat?*

A. 'Tis probable it will: For it will either enrage the people into a civil War, or keep them discontented against the chooſing of another Parliament.

Q. *But what then?*

A. They will chooſe ſuch Members as ſhall pick holes in the Kings Government, revile his perſon, rail at his Biſhops and evil Counſellors, raiſe a War; and then if they can, they will kill the King in the Field, if not, they will take Him Priſoner, and then murther Him upon a Scaffold at his Gate.

FINIS.

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